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DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

NOVEMBER, 1867.

COMMUNICATIONS.

LETTER FROM BISHOP RANDALL.

DENVER, COLORADO. *October 9th, 1867.*

MY DEAR DOCTOR:—In my letter published in the August number of THE SPIRIT OF MISSIONS, I told you of my safe deliverance, in God's good Providence, from the Indians on the plains, and my arrival at the front. Since then I have been much engaged in the work to which I have been called. It may not be known to all, that I came to a Territory where there was not a mile of navigable river, nor a rod of railroad, which I could use in making my visitations. I have a couple of ponies and a covered wagon; with these I travel up and down the mountains and over the prairies. The wagon answers for a tent, when night overtakes me, where the accommodations in the log-cabin do not allow of extra lodgers, or where there does not happen to be any cabin at all. Since the first of June, I have traveled upwards of eight hundred miles, chiefly in mountainous parts, and almost entirely in my own conveyance. There are some inconveniences in these journeys, and now and then, a little danger perhaps, but nothing to speak of in THE SPIRIT OF MISSIONS.

I took out with me one missionary; lost one on my arrival, and so had an army of the same size as when I first marshalled my missionary forces on the frontier. Since then, two have arrived and another is expected.

No one need now be afraid to cross the plains, and "come up to the help of the Lord against the mighty," for the Indians have done up their Summer's work of scalping. These savages don't work in the Winter. A few weeks ago, I started for the mountainous region, in the southwesterly part of the Territory, having with me, as Chaplain, the Rev. Mr. Hitchings. On the third day, we reached an altitude of eleven thousand feet above the level of the sea, and landed in Buckskin, where we were very hospitably entertained by Mr. and Mrs. Paul. A good fire protected us from the chill of dog-days.

On Sunday, I preached morning and afternoon, in the little log chapel, and administered the Holy Communion in the morning. At the close of the afternoon service, we drove to Fairplay, and in the evening I preached to a large congregation in a grocery store. There were not quite candles enough to enable me to see distinctly all the congregation, and responses were quite out of the question. A Missionary Bishop who can't preach without notes, must sometimes experience a little inconvenience. There was light enough to read the text, and I did not need any more of that kind.

The Methodists have lately sent a preacher to this locality, who is endeavoring to secure a permanent place of worship. On Monday we went to Breckenridge, and here we held an evening service in the dining-room of the tavern, within sound of waters that were rushing from the Rocky Mountains to the Pacific Ocean. The next day, Tuesday, we left the friends who had kindly entertained us, and started for Colorado City, distant about an hundred miles. The first night we enjoyed comfortable quarters at a ranche. The second day we reached a log house, about sundown. The nearest dwelling, on one side, was fifteen miles, and on the other side, twenty. Here, we found a man and a boy, and we were kindly allowed to stay all night. They gave us as good as they had, which was good enough. Sunset, the following day, found us in front of a cattle ranche, where the people could give us food, but not lodging, and so we slept in the wagon, and our sleep would have been very sweet, but for the bellowing of cattle, the cackling of geese, the barking of dogs, and the shrill voice of an old lady, who, with her friends, was camping a few yards off. On the next afternoon we reached Colorado City. On our way thither, we descended a very steep and rocky hill, and in doing so met with an accident, which the Denver newspaper said, "came near being very serious;" it was a providential escape. At Colorado City we had a pleasant home at the residence of Colonel Hooper, and both the Colonel and his wife did everything to make our visit pleasant. We met the Methodist minister on the road, who told us that notice of my coming had been received, and that he should probably be away, which we were very glad to hear, because there is but one place of worship in the village. The Methodists have lately erected a neat chapel, which they intended to occupy the following Sunday. We held our service in the morning and afternoon; the congregations were large and attentive. Last year, I secured a lot, whereon to build a church. Colorado City lies near the foot of the celebrated Pike's Peak, and, as the country is settled, will no doubt become a town of considerable importance. This place, in connection with Puerblo and Cañon City, might constitute a triangular mission, where an earnest missionary might find a promising field.

Two days' journey brought us back to Denver. The more southerly section of the Territory I have yet to visit. In the absence of Mr. Hitchings, the pulpit of St. John's Church had been very acceptably supplied by Rev. Mr. Whitehead, who has recently arrived, and is to have charge of the missionary station at Black Hawk.

Central is forty miles from Denver, in the mountains, and in the heart of the mining district. Empire and Georgetown are about fifteen miles further on, and higher up. The journey to these places, which I have frequently made, this season, is a long, uphill ride. At St. Paul's, Central, I have frequently preached, and have held two confirmations. On the last occasion, seven were confirmed, making ten in all. Of these seven, all were heads of families; and I witnessed the unusual sight of four men and their wives kneeling together, to receive the laying on of hands. Such united confessions and consecrations are indeed beautiful. On a Sunday afternoon, not long ago, I preached to the colored people, in this church. The Rev. Mr. Jennings gives them a service every Sunday afternoon, and instructs them in the Sunday school room, on a week day evening, in the common branches of education. These people are well behaved and thrifty. They have lately formed a lyceum. During the past year they gave upwards of three hundred dollars, in aid of the freedmen, and contributed very liberally for parochial objects.

On Tuesday, September 17th, I consecrated Christ Church, Nevada, to the worship of Almighty God. There were present and assisting on this interesting occasion, the Rev. Messrs. Hitchings, Jennings, Byrne, Winslow and Whitehead. This temple of

God crowns the top of a hill, at the head of the principal street, and adds essentially to the good appearance of the town. It is a neat and commodious edifice, to which was added, a few days before the consecration, at a cost of about seven hundred dollars, a substantial tower, in which has been placed a bell, the gift of St. George's Sunday school, Hempstead, New York. The first ringing of this bell was made the occasion of a jubilee, in which old and young united with great joy. This church is a monument of God's blessing upon the devoted labors of the Rev. Mr. Fuller, whose ministry of a single year, was the means of doing a wonderful work in this place. The moral change in the community has been very extraordinary, and is strikingly seen in the observance of the Lord's day. Since the church was consecrated, the Methodists have discontinued their services, and Christ Church is now the only place of worship in the town. The Rev. Mr. Byrne has charge of the parish, whose faithful labors are very acceptably received. The people, notwithstanding the depression of business, have raised upwards of twenty-six hundred dollars towards the erection of the church.

On the day following, I consecrated Emmanuel Church, Empire. The same clerical brethren were present and taking part, as at Nevada. Some time ago the Congregational house of worship, in this place, an unfinished building, centrally located, was for sale, in consequence of the death of the minister, by whom it was owned, and I purchased it. It required considerable changes and repairs, which having been made and paid for, I proceeded to consecrate it. It is small, but one of the neatest and most church-like structures in the far West, and is an ornament to the town, and I trust, will prove to be "the gate of Heaven" to many of the people. The Methodists and Congregationalists have parishes here. On the day of the consecration, the Congregationalist minister played the melodeon, and essentially contributed to the musical part of the services.

I preached again in this church, and administered the Holy Communion on the fifteenth Sunday after Trinity, and on the evening of the same day, preached in Georgetown. Here a lot has been obtained, and the foundation of the church has been laid. This station was under the care of the Rev. Mr. Winslow, whose physical strength was not sufficient for the labor required in serving two places, and at my suggestion, he relinquished it, that he might have the less onerous charge at Empire. I am anxious to obtain a missionary for Georgetown, as soon as may be. This place has grown with great rapidity during the past Summer, and the abundance and richness of its silver mines are such as to warrant the belief that it is destined to be a large and important place. We have made a beginning, and I trust we shall be able to complete the church early next season.

Golden City is at the foot of the mountains, fifteen miles west of Denver, and is the capital of the Territory. On Thursday, September 26th, I laid the corner-stone of a brick church, which is to be in the gothic style, and will seat about two hundred. The Rev. Messrs. Kehler and Hitchings were present. The day was fine, and a large congregation of ladies and gentlemen gathered about the spot to witness the interesting ceremonies. The people have manifested much interest in this undertaking, and in a few hours, subscribed nearly seventeen hundred dollars in aid of it. A clergyman has engaged to take charge of this Mission, and I hope he will soon be here. He purposes to open a classical school for boys, which, I trust, will grow into a diocesan institution. I hope to be able to secure the means wherewith to erect a suitable school-house. A large lot of land has been given me for that purpose.

A hall has been leased in Black Hawk, and the Rev. Mr. Whitehead is to have

charge of the Mission. The prospects in this place are highly encouraging, and I doubt not, under his efficient ministration, measures will be early taken for the erection of a church.

The parish of St. John's Church, in this city, have lately purchased a bell weighing two thousand pounds, at a cost of twelve hundred dollars. St. Paul's Central, have received the present of a bell, from the Sunday school, of St. Mark's Church, Philadelphia. On the plains and in the mountains, the people are called to worship by the music of the church going bell.

The building for the Episcopal High School, for girls, is progressing. The citizens of Denver raised twenty-six hundred dollars, wherewith they purchased a corner lot having a front of one hundred and fifty feet, with a depth of one hundred and twenty-five feet, a deed of which they presented to me. This lot is centrally located, faces the mountains and overlooks the town. The building, which is now in course of erection, is of brick, fifty feet square, two stories high, with a French roof, and is placed in the centre of the lot, and on the front twenty feet from the street. It is a substantial edifice, conveniently arranged for the purposes of a school. Its proportions, and the style of its architecture, command for it universal commendation, and, while much less expensive than many other buildings, "Wolfe Hall" will be decidedly the finest edifice in the Territory.

You don't know how severely disappointed we were in not seeing you and Dr. Littlejohn in these dominions this Summer. But those Indians are a terror to good men! We shall look for a longer visit from you both, next Summer, to make good this loss, when the railroad will touch the Territory, and the red-men will be on their good behavior.

A THIRD LETTER FROM DR. LITTLEJOHN.

NEBRASKA, September, 1867.

REV. AND DEAR BROTHER: Our plans of travel, and missionary work have been seriously curtailed by the severe illness of the Bishop, continuing through several days, and threatening to bring on the slow, nervous fever, not unusual in this climate. As soon, however, as he was able to take to the wagon, we set off on a trip from Talbot Hall along the banks of the Missouri to Omaha, intending to proceed thence to the then terminus of the Union Pacific Railroad. Passing here and there over the towering headlands, we caught glimpses of the river flowing on in monotonous, semi-circular crookedness, its tawny current now shrunken to a narrow, difficult channel, with broad belts and margins of sand on either side, which, when chafed by a high wind, give the effect of a snow-storm in January. At every few miles, steamers, plying between St. Joseph and Omaha, were seen battling their way, mile by mile, up the dangerous and deceitful stream; with, here and there, one impaled on a snag, or grounded on a sandbar.

After a drive of fifteen miles, we arrived at the residence of Mr. W——, picturesquely situated at the centre of a dense grove of walnuts and maples, where we were hospitably cared for. Without noting here several things which were thoroughly representative, and characteristic of social life in this region, I may mention one as showing what kind of work Brownell Hall is doing. The table at dinner was gracefully served by the daughter of the host, a young lady of evident intelligence and character. Prayer-books were lying on a stand in the sitting-room, and among them was a copy of *The Children's Guest*. The conversation of the members of the household showed that

they were interested in whatever related to the progress of our Church, in that neighborhood. Before leaving, we were asked where service was to be held next day, (Sunday.) Though the place was some fourteen miles distant, it was at once determined that the family would attend. Now, the Church-life, the active Christian sympathy of that household were directly traceable to two of the children who had spent a year or more at Brownell Hall.

On the evening of the same day we arrived at the Plattsmouth, where the Bishop confirmed and addressed a class of eight, and I preached morning and evening; Mr. Betts, Jr., the Rector, assisted by Rev. Mr. Hutchison, of Bellevue, conducting the service. This was the second class presented in this active and thriving parish during the year. Mr. Betts was, for a time, a Methodist minister of considerable distinction. He entered our ministry under Bishop Talbot, and has approved himself, in every way, a workman that needeth not to be ashamed. Still young and active, he makes little of walking, if need be, ten miles to hold service and returning the same day. I was quite captivated by the enthusiasm and energy poured into his labors. He will yet make an abiding mark on the future fortunes of the Church in Nebraska.

The parish Church was build by Mrs. Young, of New York, as a memorial of her late husband. It is neat, tasteful, and commodious, and by far, the most attractive and conspicuous structure in the town. This building, though somewhat expensive, really cost less than many a monument in Greenwood; but, oh! how much more eloquent of the virtues of the dead and of the wisdom of the living. No idle marble this, to waste away in profitless seclusion, under the slow abrasion of the elements, but a house of prayer, fragrant with the incense of devotion, and perpetually refreshed with the hallowing, glorifying presence of the Holy Ghost; a type of heaven, warm with the life of hearts struggling against the powers of the world. Would that our Christian wealth would oftener imitate this example of affectionate and pious grief over the departed.

On Monday we crossed the Platte River, a thing quite impossible at many portions of the year, and reached Bellevue—a small town surrounded by a country of singular beauty, and rejoicing in the hope of being lifted into publicity by a yet uncompleted railway scheme. I was much interested in this place, where, but for the Bishop's sickness, I should have been present at the corner-stone-laying of a church, to be styled Holy Trinity, after my own beloved parish, which had contributed, last Easter, a good share of the funds to build it. Mr. Hutchison, the missionary, has begun a good work here, and has done much, by his gentle manners, patient zeal and earnest preaching, to win the love of the community.

From this place we drove to Omaha, and, much of the distance, along-side the Pacific Railroad. Here I preached twice by invitation of the Rector, Rev. Mr. Van Antwerp, in whom Omaha has found a clergyman intensely alive to the importance of the position he holds, and most vigilant and untiring in his labors to advance the interests of the Church. The congregation will next month bid farewell to the little edifice which they have far out-grown, and enter their new and spacious church, built in what promises to be the finest part of the city. It is already quite certain that in two years they will overflow this and be obliged to colonize. It is the Bishop's purpose to organize, under the care of the Rector, at an early date, services in another part of the city, which will do something to relieve the parish church. We have here a fine day-school for boys, under the Bishop's care, besides Brownell Hall for girls, some three miles distant from the town.

After spending three days in looking about Omaha, and its adjacent country, we started for Fremont and Columbus, the latter being about one hundred miles from the

Missouri, and enjoying the remarkable distinction of being the exact geographical centre of the continent. The inhabitants of this little village seem to be quite sanguine in the belief that, as soon as the Great West shall control the affairs of the country, Washington will be removed to, and merged in, Columbus. Here I saw a few squads of Indians belonging to the Pawnee tribe, once the heroes and masters of these Plains. I was cautioned against judging of the tribe by the specimens I saw. Certainly more abject and degraded beings could not well be imagined. They begged for pennies with a pertinacity and boldness, that would have done credit to the creatures that loiter about the grand stairway at Rome, leading to the Pincian Hill.

Fremont has a fine though simple church, built by St. James' Church, Chicago, and a large school-building alongside, put up by the citizens of the place. A school will soon be organized by the Rector, Rev. Mr. Dake, whose terrible affliction last June, occasioned by the drowning of two of his children in the Elkhorn River, called out the sympathy of his brethren in every part of the West. He is a faithful and successful missionary.

Thus I have given you a hurried account of my journeying and my work; but I cannot hope to convey to the readers of the *Spirit of Missions* the full results of my observations, or the profound impressions produced upon my own mind by the country, by the rapidly increasing multitudes, by the educational and religious necessities everywhere pushed into the foreground of this now plastic, but fast consolidating life; by the speed at which all this crowd of material and social forces are moving, by the impetuous, fiery, indomitable energy, ambition and confidence in the future, with which men work in every field of employment. The mechanic, the tradesman, the farmer, all are in a hurry, impatient of delay, resolute in the face of difficulties, fertile in expedients for achieving the favorite end. The poorest laborer, as he stands in the fresh turned furrow of this hitherto unbroken soil, beholds wealth in every play of his muscles, and with an assured trust which he asks no man to confirm, counts the acres, the harvests, the herds and the gold that shall one day be his. Industry, talent, enterprise, all gifts and faculties that go to make up a character of nerve and power are as free to carve out a future on these mighty plains as the grass is to grow and wave in the sunlight. Somehow the sense of freedom, and with it the spirit of self development, are singularly quickened by this vast amplitude of space which, to the eye, borders upon the infinite. Every man's individuality seems to be indefinitely enlarged by the solitariness of his figure in these well-nigh boundless fields. But I may not follow this thought into its obvious sequences. Certain it is, however, that our whole life increases in daring, in intensity, in self-poise, and self-trust, and self assertion, as it rolls westward. But if it be thus cumulative in these qualities, it is equally so in the blended strength and weakness which they produce. Firm, compact and sinewy as this life around me undoubtedly is, it is weak just where weakness is most fatal; it fails of agreement, consistency, unity, just where confusion, vagueness, doubt, indecision are most dangerous; namely, in the region of those Spiritual and eternal truths of Revelation which are the seminal principles of all healthy progress; which work themselves out, in individuals and societies, in forms of faith, worship and obedience; and without which (unless history be a fable) the best natural stock of character and population will become *rotten* before it has grown *ripe*.

Literally, one sees no end to the material power, versatility and achievement of this people; while he sees that little more than a beginning (in many quarters, a very feeble one,) has been made toward the establishment of a definite and positive Christianity. What religion there is is largely diluted by an intemperate license of speculation, or

torn into shreds by sectarian quarrels, or burnt to ashes by the ignorant fervors of enthusiastic zealots. There is no need to be told, by any teacher of the modern liberties of thought in this region—for it is in the very atmosphere that one breathes—that Christian creeds, like political platforms, require mending at brief intervals; that humanity is advancing, and that religion must advance with it; that the derivation of the Ministry is a matter of no importance, the right to preach being logically and morally included in the ability to do it; that the polity of the Church, like everything else connected with it, (except the Gospel, which every believer is expected to interpret for himself,) is a thing of accident, a creature of circumstances. It seems to be fairly grained into this Western mind, and to a far greater extent than at the East, that any man who introduces a new doctrine, who claims originality as a religious teacher, is free to organize a new Church, with new terms of communion, and with such “improvements” in the Ministry and Sacraments as learned inquiries or practical experience may suggest. Definite views of the distinctive truths of religion, have very generally given place to a misty vagueness of apprehension, which is affectionately tolerant of all kinds of teaching. Practical Christianity is synonymous with an aggressive humanitarianism which courts the odor, while it despises the language and the badges of sanctity. Much is said and heard of Christ. His name is upon thousands of tongues. The people are exhorted to believe *in* Him; but they are very seldom instructed in what they are to believe *about* Him. From what I have heard, it is my opinion that very many of the better educated preachers who have the ear of the multitude, would be unable to show, in an intelligent manner, how the Incarnation of Christ is related to individual conversion. It appears, moreover, to be the tendency of the popular religion, to attribute salvation to frames, and tempers, and feelings of the heart, rather than to those remedies provided by God’s wisdom and mercy. It is what man does, rather than what God does, that saves. Pelagianism, in its most subtle and active form, is widely prevalent. Nor is this at all strange when we consider how self-sufficient and self-reliant this new life is, in all its manifestations. Now, these features of Western character, this drift of Western life on its religious side, this form and quality of error impose upon the missionaries of our Church, in all this region, a special duty. The admonition comes to them trumpet-tongued, to put on the whole armor of God; to set forth the Gospel and the Church in their fulness and integrity; to imbue the people with positive convictions; to recall them from an exaggerated self-trust to the humility of conscious dependence; to show the multitude that the only power which is unto salvation resides not in any man’s feelings, but in the truth as it is in Jesus; that the whole structure of Christian doctrine has its foundation in, and is toned and shaped by the historic facts of the Gospel, and not by the speculations of human thinkers or the progressive development of the race. There are temptations enough everywhere, in this age, to resolve all definite belief in the highest truths of religion into a mass of fluctuating, spongy impressions, ready to take any meaning, to fall in with any theory which the excitement or sophistry of the hour promises to render current. But such temptations are especially rife here, and they create a corresponding duty on the part of the clergy sent forth to minister here. They must be met. Safeguards against them must be provided. The people must not only be warned and exhorted, but they must be taught and carefully indoctrinated in the principles of the faith once delivered to the saints. Objectionable as all compromise or dilution or concealment of these principles is under any circumstances, it is made doubly so by the religious peculiarities of this new life in the West. And yet it cannot be doubted that not a few of our missionaries are unconsciously beguiled into one or the other of these faults. Their work is

rough, hard and discouraging. They plant often, but reap seldom. They are surrounded by indifference and prejudice. Their ears are filled with the clamor of a liberality, that, though false in itself, and treasonable to the cause of Christ, is commonly accounted an element of popularity and success. Toiling for years in the midst of such influences, baffled, weary, heavy laden, it is easy to see how any but the stoutest will would give way, little by little, in order to conciliate the popular ear, until all distinctive teaching would be abandoned, except that immovably fixed in the worship and offices of the Prayer-book. Hence, it is only brave men and true that can do the missionary work as it ought to be done. Soft wills and flabby natures, that grasp truth feebly; ignorant minds, that are poorly posted in the doctrine and order of the Church, or unstable ones, that are borne about by every wind of opinion—all such had better remain in older communities, where they can be braced by the settled habits around them. Certainly they are out of place here, and it is waste and folly and defeat to send them out for the work to be done among this people.

UTILIZING POWER.

Spiritual and moral power are, to a large extent, entrusted to man to utilize for his own benefit and for that of his fellows, and a fearful responsibility accompanies this sacred trust. It would seem that the incentive of self-interest should suffice for the full development of the mechanical power that is also entrusted to man; but experience demonstrates that even this strong motive must be intensified before it achieves its highest results. Opposition, or a strong competition in business, usually creates the necessity that is the mother of invention; and as that stimulus abounds in this Republic, and the inventive faculty is not restrained by idolatry for hereditary usages, the United States is foremost in utilizing mechanical power.

Should not this be equally true of the Church in this free country, and is not God allowing her to be exposed to violent opposition and active competition, to incite her children to use more effectively the spiritual power that He so freely proffers? If these are allowed to proceed too far, despondency will ensue, and surely opposition is now strong enough to arouse the Church to a sense of her danger and her duty. With large classes of Church-forsaken men and lads, profanity and intemperance have full sway, for soul-destroying irreverence is almost universal with the working class, and good fellowship being cultivated and expressed by the use of intoxicating drink, this dangerous custom is yielding a bountiful harvest of crime. The competition also has progressed equally far, is evidenced by the present position of a corrupt Church whose principles are hostile to republican institutions. Rome has surveyed this land through its length and breadth, warily fortifying every important point, and now she boldly unmasks her batteries, revealing the fact that they are fully manned with the very force that is the main reliance of Protestantism. Rome theoretically rests solely on priestly power; but in this Republic, where volunteer force has achieved such wonders, she has been actively drilling each member of her Church compacting and organizing them through her sodalities and other associations, and now

he is utilizing their power to the utmost, in all her educational, political, and proselyting schemes.

When our Church is thus assaulted on both sides, a necessity is laid upon her to betir herself, and not, like God's host in olden time, to remain inert and trembling, waiting for some youthful David to utilize a power that is now within the reach of each child of God. May not the Divine will have been already indicated by successes achieved in several parishes and missionary stations, where there is no remarkable eloquence or other unusual accompaniments? As the little turbine utilizes more power than the large water-wheel, and can more successfully contend against frost and flood, so it seems by the following narrative, that, under the direction of a Rector, a lay Bible-class accomplished much more than clerical cottage lectures; because they are wasteful of strength, and effect so little in giving systematic instruction or in compacting the hearers and grafting them into the Church. But the incorporation of the independent working class into the Episcopal Church cannot be effected through mission chapels where the minister is not supported by the presence of a band of intelligent and zealous lay co-workers. Neither can it be effected where the Parish Church becomes virtually a private chapel, by the sale or rental of its pews, unless the proprietors realize their responsibility just as the possessor of a life-boat does when men are drowning around him. Much power and money on High will be required to produce this needed change, compelling Christians to adopt some measure that gives the promise of converting the world; now that the increasing cost of building and maintaining churches, promotes such exclusiveness that persons of limited means know not where to worship.

At present even the Sunday-school cannot compete with homes of intemperance and profanity; but when such families shall have been renovated and watched over by the means indicated in the following paper, then the work will be comparatively easy, for an examination of our worshipping assemblies reveals an extent of intelligence and power that will, if properly utilized, overcome all opposition and rise superior to every competitor.

H.

MY DEAR SIR:—You asked me to send you an account of our mission—when it was started, how the work had progressed, and what we are doing to-day in this quiet corner of the Lord's vineyard. I must tell you that I was not first on the field at the inlet of C—. As long ago as 1860, the Rector of our parish established Cottage Readings there, gathering a small number of men and women together for prayer and religious instruction in the house of one of their number.

I cannot give you any particulars of this part of the mission work; how often the lectures were held, nor what was the result of our Pastor's labors; but I remember that in the spring of 1863 several persons who had attended the services in C— were confirmed. During the winter of 1864 the lectures were continued, the number in attendance, at times, being as high as twenty-five; but as the season advanced, they became less regular, and in the spring they ceased altogether.

It was in the following autumn that I first became interested in the condition of the C— and other families resident in that vicinity. With the exception of a few persons who attended our Church, all were strangers to me, and little did I dream that there

was a field, white unto the harvest, lying at our very doors. One day, hearing that a sick woman in C—— desired me to visit her, I started for her house. Passing down N. street, I met a little boy and inquired of him the way, and who lived in the cottages along the roadside. He seemed very much surprised at my ignorance, and hastened to give me all the information I required. After mentioning the names of several families, he said: "That's Mr. M——'s house, where the minister used to preach to the people around here." "And where do they go to church now," said I. "They don't go anywhere," was his reply; "the churches are too far off." Meantime we had reached the house of my sick friend, and, thanking my little guide for his kindness, I bade him good-by, promising to visit his mother before long. In the course of conversation with the sick woman, whom I will call Mrs. B——, I asked her about the Cottage Lectures, and whether she thought it would be advisable to hold a Bible-class in one of their houses. She seemed delighted at the proposal, and said that she knew of six or eight who would be glad to come to it. I read and explained a few verses of Scripture to her, and then we prayed together, asking for the guidance and help of the Holy Spirit in the work before us. The next day was Saturday, and early in the morning I started for C——, going first to the house of Mrs. M——. I told her of my plan, and asked her if she were willing that the first meeting should be held at her house, to which she kindly assented. I visited all the families in the immediate neighborhood, inviting them to our class the next day. I need not tell you how differently my invitation was received by different individuals. Some "couldn't promise;" some "expected to be away from home;" some "hadn't been to church for years, and thought that they would not begin now." A few positively refused, and of all that I visited, only six promised to attend. I thought of our recent hospital work, of the numbers who met together daily for the study of God's Word and prayer, and my unbelieving heart said, "What are these among so many?" But when I thought of the worth of one immortal soul, and of the help vouchsafed to those who believe, I determined at least to try.

Sunday afternoon came, and at the appointed time I was at Mrs. M——'s. I had previously sent down a supply of Testaments and Prayer-books, and took with me several packages of Tracts. To my surprise I found eleven persons waiting for me, some of them the very men who had most decidedly refused to come. After speaking a few words to them, we opened the class by singing a hymn, and then knelt in prayer, using the General Confession, the Lord's Prayer, and others which I had selected from the Prayer-book, asking the blessing of God upon our work, and the help and guidance of His Holy Spirit. I then read to them the Gospel for the day, dwelling at length on a few verses, and asking questions of the class in a general way. In the course of the lesson I referred to the work before us—its object, and the difficulties which we must expect to encounter, and asked their hearty co-operation by prayer and daily effort to induce others to join us. We closed with prayer and singing the 75th hymn, "Come Holy Spirit, Heavenly Dove," and then I distributed Testaments and Prayer-books among them, and lent each one a book to read during the week.

I learned, through one of the scholars, that a large number of men in that neighborhood were employed in the mills, just below N. street, and on further inquiry, found that most of them were Englishmen, several of whom had but lately arrived in the country. I determined at once to make myself known to Mr. W——, the owner of the mill, and asked him to tell the men about the Bible-class, and when the next would be held. He kindly gave me permission to visit the mills at certain hours of the day, when many hands would be idle and I would have opportunity to invite them myself, and he offered to do all in his power to further the good cause, "For there is need

ugh of such work in these parts." Moreover, he invited me to go through the mill with him, which offer I gladly accepted; and as we passed through the various departments, I spoke to the men, and urged them to meet with us on the following Sunday. The result was very much the same as in the first instance—they all (or nearly all,) man, with one consent, to make excuse. Changing my tactics, I asked them *as a favor* to give us a trial, it could do no harm; I would detain them but one hour, "And besides," said I to one who seemed most apt in finding excuses, "there is something *in you* in our Sunday lesson." His last plea had been that he had promised his wife to ride to the neighboring town on Sunday afternoon. "Well," said he, "if that were the case, I suppose that there is no escaping, and if H—— will promise to go with you you may see me." "I won't promise that," said H——, "for if I do I must keep my word." "That is exactly why I want you to do so," I replied. "Well," said H——, "if it is possible for me to be there I will come." "And bring as many with you as you can," I added: "your example will do more in this matter than all that I can say, to induce your friend to join us." And so we parted. On leaving the mills, W—— said to me, "You have made a good beginning; that young man will be a great help to you if he becomes interested in the class himself."

I waited anxiously for Sunday to come, improving the days intervening in visiting the homes of my new acquaintances, and learning all that I could of their personal history. Beyond this, I could only pray to God to keep alive in the hearts of these men this newly-awakened interest, and to guide and direct my paths. It was a sore disappointment to me when I awoke on Sunday morning to find that it was raining. There will be no class to-day, thought I, for the weather will prove sufficient excuse for those who feel unwilling to come. But I determined to go myself, believing that the example of the teacher has great weight with the scholar.

I found, to my delight, a class of seventeen assembled at Mrs. M——'s, and among them was H—— and his friend who had also brought a companion with him; his wife, whom he had persuaded to postpone the promised ride, and come to the Bible-class, "to hear something about Him." The subject of my lesson was the parable of the great Supper. When I came to the verse, "And a third said, I have married a wife, and therefore I cannot come," I saw that W—— (my new acquaintance,) who was leaning attentively, colored deeply and glanced at H——, who nodded his head and smiled; as I enlarged upon the great truths of the parable, H——'s countenance assumed a serious expression, and while we sang the closing hymn, "Hasten, sinner, to be wise," he sat still, absorbed apparently in deep thought. All who were present asked me to write their names to the list of members of the Bible-class. Many expressed their satisfaction at having yielded to my invitation, and one remarked, "If this thing goes on, I will soon tell on A——'s and B——'s," mentioning two of the lager-bier saloons in the neighborhood. "Indeed, I expect that they wonder where a good many of us are on Sunday afternoon." I gave Testaments to those who had none, and some appeared as if pleased at receiving their present as if they had been little children. "I always wanted," said one man, "to buy myself a Bible; but my money never seemed to stay long enough for me to get one. I suppose, too, that I liked better to spend it for other things."

I cannot attempt to give you even an imperfect sketch of the work during the winter of 1865, or of the many cases in which I felt most deeply interested. It was not without its trials and disappointments. Often I would return from the class with a heavy heart, feeling that little or no impression had been made on the minds of those who were most constantly in my thoughts and prayers. And then the depressing sense

of the many things, left *unsaid*, which, by the grace of God, might have been a blessing to some soul yet out of Christ! How many times have those, just awaking to an interest in heavenly things, been induced by evil council or ridicule to abstain from themselves from the Bible-class; and I always found it harder to bring such back to gain their consent to come when I first invited them. And yet withal, the class prospered, and in the spring of 1866 the class numbered upwards of fifty members. Beside the class on Sundays, we began a course of study on the Acts of the Apostles, which we continued during the winter, meeting every Wednesday evening. The evening class was better attended than that held on Sunday, many of the women being unable to leave their families through the day.

The interest manifested by many of them in the success of our mission, was a source of great comfort and encouragement to me. "A woman's work is never done as those mothers can testify, who labor from morning till night to provide for their households; and yet when night came, and the little ones were safe in bed, the women would leave their work to meet with us for prayer and the study of God's Word. Often I would be surprised to see them at the Evening Class, knowing they had worked so hard all day; for, going in and out among them at all hours, I could appreciate the effort they made in coming. Once I remonstrated with M. D.—, and told her that she ought to have staid at home and tried to take a little rest for I saw that she was very tired. "That is just the reason why I came," she said, "for it rests me more than any thing else can do, to leave my work and come up here for a little while. "Oh," she added, and her eyes filled with tears, "it is so pleasant to hear the singing, and when we pray together, it makes me feel so quiet. We used to have a Bible-class where I lived in England, but since we came to this country we have never been able to attend one. *I wonder that Church people do so little of that work.*" I made no answer, but I asked myself, is it from ignorance, or want of faith, and of the Holy Spirit, that we, His followers, are losing such opportunities of spreading the knowledge of the Gospel of Salvation?

During the winter we began a course of study on the Catechism. Several of the class had become alive to a sense of their need of the Saviour, and their own sinfulness and ingratitude in so long neglecting His offers of mercy. Among those who seemed to feel most deeply on the subject was H.— and his friend C.—, in whose work of God's Holy Spirit was most evident; and never was I more fully conscious of our insufficiency for these things than in the case of that man. In his younger days he had given some thought to these matters, but had put off the great question till he should have a more convenient season. Meantime, coming in contact with certain persons who ignored the Divinity of Christ, and the authority of the Bible as the Word of God; he listened to their arguments, and read the works of Payne and other infidel writers, in order, as he said, to satisfy his mind on the subject. The result of this was that I found him, in his latter years, a stranger to the promises of God; regarding the great doctrine of salvation in Christ Jesus, as a matter of little importance, if not altogether "unreasonable."

I afterwards learned that his motive in consenting to attend the class was simply to hear my views on the subject," and, by close questioning, to make me acknowledge that certain passages in the Bible were wholly contradictory. Almost every time he would come prepared with some "unanswerable argument" in favor of his views. He would study the lesson in advance, in hope of finding something which was not consonant with the doctrine of regeneration. "It stands to reason that it cannot be," he would say, and that was enough to satisfy his mind as to the soundness of

aching not consonant with his own views. Still it was very evident that his soul was ill at ease, and I noticed a change in his manner when asking for information; was no longer that of one who asks but to object and ridicule, but of one who is earnestly seeking after the truth. One day he said to me, "I wish I could see these things as some do; but I suppose that it was not meant that I should." "And why do you think you so, C——?" "Because the harder I try to understand such passages as this, (pointing to the words, 'For God so loved the world that He gave His Only-begotten Son,' &c.,) my mind becomes confused." "And what do you do then?" "Do, why I give it up and try to forget it." "Suppose we try another way, C——. Do you ever ask God to make these things plain to you? Do you every pray?" "No," said he, "I am not a hypocrite, and besides what good could it do to pray if I don't believe in it?" "Let us ask God to make us believe; may I pray for you?" And, closing the door, I knelt beside him, and asked that God would in His mercy enlighten the mind of His servant, and lead him to the knowledge of His salvation through Jesus Christ our Saviour; that He would give him the spirit of a little child, and enable him to receive in faith what he could not understand. Meanwhile, C—— had risen from his seat, and was walking up and down the room with an expression of painful anxiety upon his countenance that touched my heart. At length he stopped, and, standing for an instant by my side, we knelt together and he repeated with me the Lord's Prayer. It was a hard struggle, and nothing but the all-subduing power of the Spirit of God could have brought that man, in the attitude of a suppliant, before his Saviour. I afterward spoke to him of the long-suffering goodness of God; how long the Saviour had borne with him; how ready He was to receive and save him now, though it were the eleventh hour. "Will you pray tonight, C——?" "If I can," he answered. "We have all tried a great many ways which promised to give us peace and satisfaction, and they have done us no good whatever; now we will try *God's way*," and, saying this, I put into his hand a copy of that invaluable little book, *God's Way of Peace*, with the beautiful hymn, "Just as I am." Then I left him, promising to come again the following day, and remember him in my prayers.

For weeks I visited him almost daily; at times, stopping only to say a few words of encouragement, and again passing an hour or two with him in the study of the Bible and in prayer. I remember that he read Bishop McIlvaine's "Evidences of Christianity" with great interest, and was constantly comparing the Old and New Testaments. I urged him to talk freely with our Pastor, and to go to him without hesitation for spiritual advice.

I wish that I could remember, more perfectly, many of our conversations at that time; there were so many doubts and questionings, so much of the old spirit of unbelief to contend with still, and yet the quiet work of the Spirit going on within his heart, conquering him more and more of his sinfulness, and leading him, in answer to his prayers, to the foot of the Cross, to the Lamb of God, who taketh away the sins of the world.

When once his mind found rest in his Lord and Saviour, his great desire was to confess Him openly, and in the course of a few months he was confirmed with others of our number. Is there not a great deal in such a case as his, to encourage those of us who are striving to win souls to Christ, and sometimes feeling very much disheartened because we see so little immediate result of our labor? We are apt to forget that our strength springs from our consciousness of weakness, and that prayer and the Spirit of God can prevail where mere human strength can accomplish but little; and now,

when disposed at times to say "it is of no use," I think of this instance of the power of God's grace, and take fresh courage to persevere unto the end.

With H——, who was confirmed at the same time, the change was no less evident. Two men could not have been more unlike than he and his neighbor C——. While the latter was disposed to reject all that did not coincide with his own views,—counting unworthy of a being endowed with reasoning faculties, to accept what he could understand—the former had never given any serious thought to spiritual things. He would read his Bible "because there were so many beautiful passages contained in it and he loved to hear it *well* read and explained." He could not understand what satisfaction there could be in reading the Bible, if we had made up our minds to disagree with everything in it. He was satisfied that it was the Word of God, and if he found anything there beyond his comprehension, he was willing to pass it by for the present, believing that the fault was in himself. His character was a strange combination of strength and weakness, disposed to give up anything too readily when difficulties presented themselves, but if once his interest was enlisted, he would persevere until he found what he sought. Always inclined to doubt his own judgment, and hearing many conflicting opinions on the subject of religion, he had thought it best to leave things alone, and try to live as near right as he could, "and I find it hard enough to *do that*" said he, "without attempting anything else." "You are trying to do something beyond the strength of man," said I. "You need the help of God. You are like a soldier going out unarmed to meet the enemy." "You mean," said H——, "that I ought to be a Christian, and I wish I were. But I know that I could not live up to what is required, and I should not want to go back after having once begun." On questioning him closely, I found that the love of God, in Christ Jesus, was something he could not receive.

"I believe it is every man's duty to be a Christian, and I do try to do what is right, but when I hear others speak of the *love* of God, I can't understand it, my only feeling is that of fear. I suppose that when I am a better man I shall love Him, and then I shall feel that *He loves me too*." "We love Him, because He *first* loved us," was my reply. "Come to the class to-night," I added, as he shook his head doubtfully at these words "and perhaps you may hear something which will help you." He came in company with his friend C., and as I looked on these two men, so different in disposition and tone of mind, the one then unwilling to forsake the worship of his idol "reason," (he deemed it) the other, so ignorant of our true relation to God, and of His love towards us, I could only commit them to His mercy, whose grace is able to subdue the proud spirit, and give light to those who are in darkness.

I have never met with one, whose mind was more firmly impressed with the idea of winning God's favor by our own merits, than in the case of H——. He looked upon God as our Heavenly Father, so far as the duty of obedience and reverence was concerned, and believed that He regarded us with favor according to our own righteousness. Ah, how many have I met with, who like H—— are trying to keep God's commandments and "live as near right as they can" without the strength and consolation of that love which passeth understanding; souls that only needed to realize the love of God in Christ Jesus to induce them to seek His mercy, and "find peace and joy in believing." "My mistake," said H——, "has been this, that in trying to do right, *I have begun the wrong end*. I was trying to be a *good man* first, and then I hoped that I should begin to love God; and even now, when I think of all that He has done for me, *it seems too good to believe*."

"Think of it," said another to me shortly after confirmation. "A year ago to-

you stopped at the place where three of us were at work, and asked us to come to the class that night; don't you remember about it?" "No," said I, "but what did you do?" "After you left us, we had a good laugh, and one of the men said, 'I would walk a mile to see S—— in a Bible-class, trying to look sober.' I told him that there was no fear of my going to such places at present; but that night I kept thinking of what you had said, and at last I took my hat and went up to Mrs. M's. When I got there, I felt ashamed to come in, and so I went around to the kitchen and sat outside to listen. And when you told me the next day how sorry you were not to see me at the class, I felt just as if I had been caught stealing."

Meantime our class had so increased in members that it was found necessary to provide another place for us. Our pastor laid the matter before the congregation; a collection was soon after taken in the Church for our benefit, and a sum was raised sufficient to erect a building suited to our wants. This was completed in the Autumn of 1866, and now begins a new era in our Mission work, of which I will tell you in another paper.

NORTHWEST VERSUS SOUTHWEST.

THE last number of the Spirit of Missions (September) contains an interesting letter from the pen of the Rev. Dr. Littlejohn, who, "by request of the Domestic Committee is acting as their representative in the Northwest, to convey assurances of sympathy to the missionaries whom he may chance to meet, and to collect information which will aid them in arranging their future plans of work in that region." All this sounds very well, but is it so? Yes, verily it is. The Church needs to be informed with regard to the character of the field and her duty to occupy it for the Master—for humanity. I thank the Committee for their thoughtfulness. I thank Dr. Littlejohn for his hearty sympathy, for I know him to be a friend of the cause of missions, a friend of the missionaries, a man of large-hearted views, able to comprehend the situation.

The great Northwest is filling up rapidly, a thriving enterprising population have taken that direction, cities and towns spring up in a single day, prosperity seems to mile upon the enterprises of the people. It seems that Ohio, Indiana, and Illinois have railroads enough, the country west of the Mississippi, west of the Missouri must be supplied. It will not be long before the Great Union and Pacific Road will be winding down the western slope of the Rocky Mountains. To the capitalist, to the western-bound emigrant all this is an animating scene.

There is one feature in all this Northwestern life, travel and commerce, that must specially commend itself to the heart and hand of the Christian philosopher, I mean the development of Church life. Our Western Bishops and clergy are keen to see the advantages of keeping up with the advance of population, securing a foot-hold in every town, laying broad and deep the foundation for future sees and material prosperity, by securing building-sites for churches, schools and parsonages; and would it not be well to secure a few thousand acres of the public domain to endow the Episcopate of the several Dioceses of the West.

Now let us contrast this Southwestern country with the Northwest. According to the geography of the Church, Arkansas and the Indian country have been called the Southwest. If I were called upon to give a definition, I would say that the Southwest comprehends all that part of the state of Missouri south of the Missouri River, Arkansas and the Indian Territory, West Louisiana and Texas. Here we have a

territory almost ten times as large as Pennsylvania, with a population of almost two millions and a half, and one clergyman to every forty-five thousand of the population. This you will observe includes the great city of St. Louis. Within this vast region we have about five Church-schools and one Church-charity, and, to the best of my knowledge, not a single mission to the freedmen, although they are largely in the majority in many parts of the country. It is a burning shame that we are so far behind the denominations around us.

But let us confine our views to the Church's Southwest—Arkansas and the Indian country—and what have we here. One hundred and ten thousand square miles with a population of over five hundred thousand, giving us one clergyman to every eighty-four thousand of the population.

I believe we have nine on the clergy-list of this Diocese, three of these are almost exclusively engaged in secular concerns, we must, therefore, set down the effective list at six. But one self-supporting parish, no school. In seven years we have had six additions to the clergy-list, and six removals, so that in point of clerical force we are just where we were, and here we are likely to remain. In the meantime four parishes that were regularly supplied are now almost defunct. This is a sad record, but it is true on general principles. I have not the *exact* statistics before me. An experience of almost eight years enables me to form a pretty correct judgment. The coming of a clergyman to this Diocese is an *event*, and in every respect note-worthy, as, I can assure you that I have seen but two brother clergyman in this State within the last four years, though I occupy the second most important town, a place at all times easy of access. This is isolation with a vengeance, and enough, of itself, to cause a man to abandon the country. It is surprising how for eight years I have lived almost without clerical association. Little as people may think of it, it is nevertheless true that a clergyman coming from Arkansas is looked upon with indifference by many as having been stowed away among the wild ignorant herd of Southwestern half-civilized people.

But it may be asked what is the cause of all this? Is there no demand for the Church service? I answer there is, a great and increasing demand. The moral destitution is very great, and people are constantly asking for the services of the Church, as Bishop Lay's letters will show. But where are the missionaries to come from? Where are the funds to support them? The Church has but very little concern for this part of her territory, because the character of the field is not understood—we are *overlooked*. The great Northwest absorbs everything, attracts everybody, people can go there because the means of access are easy, the climate is healthful, the productions of the soil are peculiar to the people, the great centres of commerce are close at hand, the monetary capital of the nation flows in that direction. The western and middle States furnish the western-bound population, and among the vast throng moving thither, hundreds of churchmen are to be found, men of intelligence, and keen to appreciate the social moral and religious advantages of the Church. But how is it down here? The country is unhealthy, and no clergyman ought to be *asked* to remain longer than two years. We have no railroads, no capital, no friends, no one cares to come here, because it is out of the way and almost inaccessible except by way of the Mississippi River, yet a richer agricultural and mineral region is not to be found. It costs a great deal to live here. A few weeks ago I had to make a trip of eighty miles with my wife and little daughter and our baggage, and it cost me eighty dollars. We have but little emmigration coming this way, we make but one crop a year, and pay-day comes but once, so that we are as poor as poverty, at least six months out of every twelve. But better things are in store for us I hope.

I believe Bishop Lay could employ ten clergymen within the next six weeks; the people would receive them gladly, but who is going to come? I believe there are many who ought to come. When men of the world will run the risk of this climate to make money, and only ask is it a good place to make it, why should the minister of Christ, charged with the dispensation of the Gospel and the salvation of immortal souls, and with the Master's words to cheer him, hesitate and ask: "Is it healthy?" Has it come to this that we are unwilling soldiers, and would gladly shirk our part in the great battle for truth and righteousness? I sometimes think we rely too much on our material ability, we walk by sight and not by faith.

Think of a visit from a member of the Domestic Committee to this section, whether clerical or lay. He would attract more attention than a Bengal tiger. Here's the place to collect information. I will guarantee that every Committee-man who visits this country shall be treated most hospitably, and I promise him a head and heart full of information. And I am prepared to say that after spreading the result of his investigations before his brother Committee-men, that the future plans of work in this region will be more in keeping with the demand. All our missionaries are well satisfied with the liberal ideas of the honorable Committee, and for myself I can truly say, that I have never failed to receive kind words, liberal and punctual aid. But my brethren look on us. We need your constant sympathy. Our noble Bishop has stood by his clergy with marked consistency, his labors have been arduous and even beyond his physical ability. He has a clear conception of the difficulties of the field assigned him. He sees himself outstripped by the Bishops of the Northwest, but it is not because his labors are less faithfully bestowed, but because the difficulties of the situation are so much greater. I know he has made faithful and persevering efforts to secure clergy to fill the vacant places, but no one respond to his appeals. I can assure all who come here that if they will be true, and diligent, Bishop Lay will be a father to them. After eight years hard work here, I must give up, because my health absolutely demands a change.

As my letter has extended over so much space, I must decline speaking of the Indian country.

Respectfully, your brother in Christ,

R. W. TRIMBLE.

To the Editor of the Spirit of Missions.

MY DEAR DOCTOR:—In Dr. Littlejohn's very interesting letter concerning Nebraska Church-work, contained in the October number of the SPIRIT OF MISSIONS, there occurs this sentence:—

"Bishop Clarkson has already organized a Parish-school in every parish in his jurisdiction."

I do not wish to have the credit of work done by my faithful and beloved clergy. These Parish schools were organized, and are carried on by the Rectors and Missionaries in their several localities, and to them alone is due all the credit of this most needful and important part of our missionary duty.

Allow me here to acknowledge the contribution of one hundred dollars from Mark Banks, Esq., of Greenwich, Connecticut, to our work in Nebraska.

Very truly and faithfully, your friend and brother,

ROBERT H. CLARKSON.

October, 8th, 1867.

PRAYER-BOOKS.

IN all the Dioceses of our country, the cry of souls, yet strangers to Christ, is entering more and more painfully into the ear of the Church, as the heart of the Church, in the persons of her Bishops, Presbyters, Deacons and Lay-members, has become more tenderly alive to the fact that for *all these* Christ died, and that He holds her accountable if the Gospel be not preached to them.

The increasing efforts to meet this obligation are bringing constant and pressing applications for Prayer-books to the New York Bible and Common Prayer-book Society. The Society has published the *first* of its series, paged uniformly with the quarto standard edition.

This book is convenient in size, and remarkably clear and readable in type, even to the Psalms and Hymns, and is, therefore, well suited for use in public worship and for distribution. Its cost to the Society is about twenty-five cents. For so good and suitable a book for use in mission-work, the cost is very moderate.

If *one hundred thousand* copies of this work could be placed at the call of our Bishops, &c., for their mission work the present year, the announcement of the fact would carry courage to their hearts.

With as many Prayer-books at their disposal as they could judiciously use and distribute, their great work would seem to them more practicable and hopeful. *Large and liberal donations are invited for this special object.* They may be sent to

REV. MERRITT H. WELLMAN,
 "Special Agent" N. Y. B. and C. P. B. S.,
 Nos. 5 and 13, Cooper Union, Fourth Avenue, New York.

 EDITORIAL.

PRAYER.

ONE afternoon, in the city of Boston, we attended a Lenten lecture, delivered by one of our leading clergymen, and, stopping to speak with him afterwards, he told us that he was going that afternoon to baptize two sick persons at a hospital, and invited us to accompany him, both that we might see the "Consumptive's Home," and that he might have more responses in the service. We gladly accepted the invitation, and as we walked, were much interested in hearing something of the history of this "work of faith," established and carried on successfully by a young physician, in simple reliance upon our Saviour's words: "Ask and it shall be given you." In the course of his practice, this physician had felt the great need of a home in which patients, who, from being considered incurable, could not be received in the general hospitals, might spend their last days, or months, or years of suffering, in the midst of such rest and comfort as loving care can give to the sick and dying. He had not the means wherewith to establish such a home, but, full of love and faith, he took upon himself a work that none but a Christian could understand, and that many of those long used to putting their trust in God's protecting care, might look upon with doubt and trembling. Without knowing from day to day where the money was coming from, yet finding the

money always sent to meet each day's demand, the work went on and the "Consumptive's Home" was bought, furnished, filled, and now gives its rich blessings to many a suffering soul. Dr. Cullis told us that not a single patient had died within those walls, who had not passed away rejoicing in the hope of a glorious immortality; so mightily has God's Spirit wrought to perfect the work of His faithful servant. One little incident related to us by the Rector, will show what a happy home this must be, and how it is longed for by the suffering and needy. A sick man came to Dr. Cullis begging for admission to the Home. He had one hundred dollars which he asked the Doctor to take, and allow him to spend the rest of his days at the hospital. But that hundred dollars stood in his way; his pleading was all in vain; the home was intended for those who had no money; he must pay for his accommodation elsewhere. The man went away. Shortly afterward Dr. Cullis received an anonymous present of a hundred dollars for his hospital, and in a few days the man, quite penniless, presented himself for admission. It is almost needless to say that such perseverance met with its proper reward.

After witnessing the baptism, we went into a room where a woman lay dying, and we stood at the foot of the bed while the Rector repeated at intervals for her comfort, if perchance she could still hear him, such words from Holy Scripture as were suited to the solemn time. It was a scene to make a deep impression upon a stranger, seeing that poor woman passing away from among us, while the physician told, with glowing face, of the rapture that had been hers in the last hours of consciousness. Who could fail after such a visit to give glory to God, and to thank Him for this great work accomplished through the prayers of one of His people. For truly through prayer all this was done. The young physician had not the money that he needed, but he *asked* it of God, and then, believing that it would be given, went to work, using from time to time, whatever came to him; and so he has continued to do, and though the supply may be small at times, it has never failed.

We did not begin to write for the sake of telling of Dr. Cullis's hospital, noble work as it is. But we do wish to speak of that upon which this and all other really successful work is founded—prayer, as the great moving, life-winning power of the Church.

We are engaged in the greatest work that can be done on earth; the work of sending the light of God's word to the hearts that lie in the darkness of sin and unbelief.

As we read letter after letter from our missionaries; as we rejoice in their successes and sympathise in their trials and hardships, the very brightest pictures that they can paint of work well done and good accomplished, show, in yet sadder contrast, the vast fields still unclaimed by the Church, the wide-spread harvest and the few though faithful laborers. Fellow Christians, we are working, praying, for and with these laborers, that some part at least of the great harvest may be gathered into the garner of our Lord. And we are working as your agents. You and your children send your money to support the work, or rather, you send a portion of that money of which God

has made you stewards. You are upholding our hands in this way—let each judge for himself how nearly to the extent of his ability—but are you upholding our hands by your prayers? Are you faithfully striving to call down upon our cause the blessing of that Holy Spirit without whose help our work and your gifts are all in vain?

We ask you to pray to Him with whom the prayer of the righteous availeth much, that He will send more laborers, wise and strong and faithful laborers, into His harvest; that He will work with and through them mightily, until we shall become, in truth, throughout the whole length and breadth of the land, a people whose God is the Lord. And while we ask your prayers for the whole great cause, we would ask some special remembrance for ourselves. If you have ever been helped by words spoken in these pages, or led by them to nobler effort and more unselfish devotion, will you not return the benefit by a prayer that THE SPIRIT OF MISSIONS may be blessed to the spreading of more accurate knowledge of the needs of the Church, to the promoting of sympathy and love, to the awakening of Missionary zeal? We will sum up all that we have said, in the simple words of St. Paul: "Brethren, pray for us."

THE PACIFIC COAST ASSOCIATE MISSION.

On the evening of October 9th, was held at the Church of the Holy Communion, in this city, a service which carried our thoughts back to those earliest days of the Church, when the Holy Ghost said to "certain prophets and teachers" at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." As in those early days, men already tried and proved in the service of the Lord, received a consecration to special work, that they might go forth, encouraged and strengthened, to new fields of labor and endurance. No one who is at all familiar with the history of our Domestic Missions, can fail to look with joyful hope upon any plan for the good of men, which is to be carried out under the direction of the Rev. Dr. Breck. The record of his past gives us the richest promise for his future.

The nave and transept of the church were filled with many who loved the cause to which these men were about to dedicate themselves, when the twenty-five clergymen, with Bishop Southgate, in his Episcopal robes, entered the chancel. Prayers were read, the congregation joining heartily in the responses and the singing, and then the Bishop said that before organizing the Association, some of our clergy would make brief addresses, to explain the nature of the work about to be undertaken. The addresses were made by the Rev. Drs. Littlejohn and Twing, Rev. Charles Breck, Dr. Tuttle and Dr. Haight. They explained the nature of the Associate Mission, which goes forth, strong in its united effort, to build up a Training-school for the Church, and, with the blessing of God, to do a mighty work on the Pacific Coast. They showed how much more good is done, how much more strength gained by unity of action, than by even the most devoted labors of those who work alone, and a strong religious centre being established, its influence, widening in every direction, must become an almost unlimited and irresistible

power. They spoke in glowing terms of all that had been already accomplished by Dr. Breck, at Nashotah, Racine, and Faribault, of the privations which he had already endured, not only without a murmur, but without even making it known abroad that he had such privations, and of the assurance of success in the new field, given by the energy and devotion of the leader of this band of missionaries. They asked for sympathy and prayer, as well as material aid, from those who remain at home; and one would think that the heart must be cold indeed, that could fail to respond to their earnest words.

After the offerings of the people had been made, Dr. Breck, Dr. Merrick, and Rev. Messrs. Smith and Cowan, stood up before the Bishop, while in the presence of the congregation, the instrument of association was read, binding them together for mutual help and support, in the great work which they were undertaking. Then they knelt, while the Bishop invoked upon each of them the blessing of God, and that help through which alone their labors could be successful. It was indeed a solemn consecration, well fitted to strengthen them for the trials which doubtless lie before them. The Bishop's charge was given, with its wise and loving counsel, and after the Blessing of Peace, we separated. The next day, the Missionaries, with friends and well-wishers, received the Holy Communion, and listened to a stirring address from Bishop Coxe, at St. Luke's Church. On the day after, the Secretary and General Agent, and others, "accompanied them to the ship," and they departed, fourteen in number, including ladies and Divinity students, for their new and distant field, followed by the hopes and prayers of many hearts. THE SPIRIT OF MISSIONS will be the medium through which the Association will communicate with its friends at the East, and thus, a new feature, of great interest, will be added to this Magazine.

M. H. B.

NOTICE.

OUR readers will perceive that we have adopted a new method of addressing THE SPIRIT OF MISSIONS. The printed address on the cover shows the date to which subscription is paid, and may be taken as our receipt for the same.



Department of the Young Soldiers of Christ.

DEAR CHILDREN: We hope to send out before the beginning of November, the first number of the new Paper, to be called, "THE YOUNG CHRISTIAN SOLDIER," which is, when it is fairly begun, to take the place of the Children's Department of THE SPIRIT OF MISSIONS. The artists and engravers have done their part, the writers have been busy, the printers are now at work, though probably their part will be finished too, before you read this article, and all are uniting in the attempt to give you something that you may not hesitate to pronounce "a capital paper." Dr. Twing is at the head of it, and I need not tell you, what you know very well already, that anything he undertakes to do is pretty sure to be a success. We will not say much about the associate editor, but she has formed some friendships among you through her books, and through the columns of "The Churchman." Mrs. Jenny Marsh Parker, whose writings we are sure are well known and dearly loved by the boys and girls; "Aunt Fanny," the weaver of the pleasantest of "Night Caps"; Mrs. M. H. Seymour, with her stories and poems; our Missionary Bishops with their accounts of Western scenes, and others whom we will not mention now, but whom you will welcome heartily, have all engaged to help us in making a Paper that shall be worthy of our Army and of all the children of the Church, and that shall be full of the spirit of love and work.

We send it out to you now, because the season of Advent is approaching, and that is the beginning of the Christian year. So your parents and friends may give you your subscriptions to this Paper, as a gift on the Church's New Year's Day.

ASSOCIATE EDITOR OF THE YOUNG CHRISTIAN SOLDIER.

GREAT SALT LAKE CITY, UTAH, September 24, 1867.

To the Young Soldiers of the Sixth, or Bishop Tuttle Regiment.

DEAR CHILDREN:—It is some time since you heard from your missionaries in Salt Lake City; but we have not forgotten you.

We promised to tell you the story of our travels from Omaha to this city; but Bishop Tuttle has done it so well, that you will only want a very short account now.

We left Omaha, Nebraska, on Thursday, April 18th. After riding in a box or baggage-car two hours with a number of laborers, who were smoking, laughing and fighting, we found ourselves on the banks of the Elk Horn River.

It had overflowed and carried away the bridge and the railroad track and embankment for many miles.

We waited here until late in the afternoon, in a drizzling rain, seeing the men cross over in two light skiffs. At last our turn came. We paid the fare, two dollars, and then each of us took an oar and rowed against wind and current, until our hands were well blistered.

On the opposite shore we found the track and embankment washed away in many places. With our heavy bags and rolls of blankets, on our backs we trudged along. We were obliged to wade in the cold water nearly waist deep, and neither of us thought it half the fun it used to be, to wade in the brooks and pools when we were boys. One of the missionaries slipped from a log plump into the water, bag and baggage, and floundered about like a fish on dry land. It was not an agreeable cold bath; but we had a hearty laugh over it and passed on. Soon there was a shout, a scream, and a splash, the other missionary was emerging out of the water. An old Dutchman, who was with us thought we would get "vet." You should have seen us, soon after, each working at the brakes of a hand-car. It was fine exercise, and warmed up our chilled bones. We found a lumber-wagon near a shanty, and rode fifteen miles to Fremont, which we reached at ten o'clock in the evening—cold and tired, and wet as drowned rats.

A good supper and sleep made us ready for the next day's ride. Again we took a wagon, and, in the bright, clear day, rode over the prairies, past neat farm-houses, and fields of grain, and herds of cattle. We saw a number of Indian huts, also, among the trees. Friday night we stayed with a good old pioneer farmer at North Bend. It was pleasant to hear his stories about the Indian troubles years ago, and about the pleasures and trials of a pioneer's life. On Saturday we took the train for North Platte, the terminus of the railroad. In the morning we found ourselves in a crowded stage-coach to begin our long ride of nine hundred miles through an unsettled country. We never stopped by day or night, except to change horses and to get our meals. There were no trees, no houses, except the little station-houses once in ten or fifteen miles, and no fields, only a wide and desolate sandy plain, as far as the eye could see on every side. It was not a level but a rolling country, made up of low hillocks and valleys. Now and then we passed a grave, alone on the plain, with nothing to mark

it but the mound of earth. Bones of horses, cattle and buffaloes were bleaching by the roadside.

Occasionally we could see the little antelopes bounding like deer across the plains. They are a little larger than a goat, white and red, and are very swift and graceful in their movements. Sometimes, too, we saw the little prairie dogs sitting up by their holes. They look very much like a gray squirrel, except that they have no long bushy tail. At one or two places we saw some Pawnee Indians. When we were boys, we used to think the Indians were noble and brave men, we liked their free and roving life. But we find that they are poor and miserable wretches, and ignorant and dirty. They are lazy, and do nothing, while their poor squaws are beaten, and made to do all the work out of doors and in the huts.

Poor men! they have never heard of a Saviour.

On Tuesday, April 23d, we reached Denver City, Colorado, in Bishop Randall's Diocese. We were much cheered by the good Rector, and we spent a very pleasant day with him.

We were near the base of the Rocky Mountains, but the mists so hid the distant peaks, that we could see but little of them. On Thursday morning we began our last long journey of six hundred miles. The sun had scattered the clouds, and we had a fine view of the grand old mountains. We cannot describe them to you, except as rough, rugged, snow-covered peaks, rising high up into and above the clouds, and glittering brightly in the sun. As we ascended the mountains, it became cool, and *cold*, and on Saturday we rode in a heavy snow-storm. We had several break-downs and upsets in our journey, but came out unhurt. The roads were bad, and, for over three hundred miles, we traveled in an open lumber-wagon, on the top of our baggage and the United States mail. There are no very steep hills to go up in crossing the mountains, as we had supposed, but we ascend so gradually as scarcely to notice the height we reach. April 28th, we crossed the highest point of the mountains in a sleigh. Here the waters are divided—one stream running east to the Atlantic Ocean, and others running toward the Pacific.

We had a number of adventures in our journey, helping the horses through the snow-banks, wading and walking in the snow, and mud, and water. At last we reached this valley, on Friday, May 3d, after a journey of twenty-five hundred miles, in which we had spent thirty days.

It was more than pleasant to come down out of the bare, and cold, and rugged mountains, to this beautiful city, with its gardens, and orchards of peach and apple-trees all in bloom. We cannot describe the city to you now, but we will try to tell you how it looks, in another letter.

You will want to hear something about the Mormons, who they are, and what they believe. This will make enough to write about again.

We have Church services here, every Sunday, just as you have at home, and we preach about the same blessed Saviour. You should see our Sunday-school, too. It is

ery much like yours at home. About one hundred children come every Sunday, and earn the catechism, and use their Prayer-books. Then we have a day-school, with about fifty scholars in it, and there, too, they say the old "Our Father" every day, and sing the old hymns and songs. You shall hear of us again soon. Do not forget to ask God's blessing on our work. With love to you all, we remain your friends.

GEORGE W. FOOTE,

T. W. HASKINS.

The Story of a "Stamp."

CHAPTER XIV.

LAME Jimmy's mother lived in the uppermost story of that great, high tenement-house. Jimmy had five flights of stairs to go up and down on his crutch. His mother would have been glad to hire a room on one of the lower stories, but she could not afford it. She had one other child, a daughter of eleven, who worked at a hoop-skirt story, up-town. Jimmy was seven years old, but he looked much younger, he was so tall and thin.

Jimmy's father had been killed at the war. Ah! how many fathers were killed at the war, and how many poor soldiers' widows, with their little children, are wearing their hearts and their lives out, in poverty and sorrow! When we pray that prayer of the Litany which commends to the good Lord, the "fatherless children and widows, and all who are desolate," let us think that He may be waiting to bless some of them *rough us*: waiting, also to bless us through them.

Some soldiers' widows receive pensions from Government, but Mrs. Farley had failed to get one, because she could not get proof that her husband was not a deserter, as was charged against him. Her James a deserter! And after having fought through thirteen battles! She would never believe it, never! But there stood the charge on the records, and she had not money enough to pay a lawyer to get it removed. So she toiled, sewing, sewing, sewing, all day long, and often half the night; and even now that Annie could earn a trifle at the factory, the rent and the coal and the bread and the rent clothes, cost almost more than mother and daughter could earn.

Can you not imagine the pleasure with which Lame Jimmy hammered away up the stairs with his crutch, carrying Charlie's gift to his mother? Most of my readers, I presume, think five cents to be hardly worth talking about, but to Jimmy my "5" looked very large. To have *one* cent for his own was so rare a having, that *five* made him *rich*. And his mother, too, set a higher value on me, as Jimmy placed me in her hand, than certainly Mrs. Cheeryble would have done. Five cents represented to her a whole hour's hard work! Her side must ache, and her eyes must ache, for an hour, before she could earn five cents!

After the story had been told of the sudden appearance of this fairy-like Charlie and his unexpected generosity, Mrs. Farley said:

"And, Jimmy, what shall we do with it?"

"Shan't we wait till Annie comes home, and then we'll talk about it together?"

This was agreed to, for Annie was a wise little woman, and her brother thought, and her mother thought, that she would be sure to suggest just the best way of spending

the treasure. So I was placed on the shelf, and while Jimmy went down stairs to pl again, Mrs. Farley bent over to her sewing once more.

From the shelf I had a clear survey of the room. I can tell you in very few words what was in it: a bed, a small cooking-stove, three chairs, and a table. What a contrast this made with my fresh recollections of the palace of my friends, the Cheerybles! But I won't take time now, to moralize upon the strange differences, the sad differences there are between rich and poor, high and low: Annie's coming home.

When Annie came in, sunshine came with her, sunshine and bird-song and breezes. It was easier for her to dance than to walk, to sing than to talk. Small a slight as she was, she could run up stairs, with Jimmy in her arms, faster than old girls could run unencumbered.

"There! Jimmy Farley! Lie there till I bid you get up!" she said, as she tossed her burden upon the bed.

"And, mother dear, put up your sewing for to-day, and hear good news! I'm going to work, to-morrow, in Number Three, where I'll get fourteen shillings a week, dears! And it's all because I can sing; for the girls in Three teased the foreman to take me, because they said 'Annie Farley sings like a little canary-bird, and makes hours short, and the work light!' Think of *that*, my dears! La-ra-la, la-ra-la, ra-lee!"

What made the room seem so cheerful and pleasant that had seemed so cold and ill-furnished before? What made the sad widow forget her sadness and her headache; and what made Jimmy rattle his crutch on the wall, to the tune of "The Boy Sojer Boy?" What but the sunshine and bird-voice of dear Annie Farley, God bless her!

"There's more good news," said Jimmy. "I'll tell it you, if you'll let me get the bed."

"Never a foot of it! Stay where you are! And if you don't tell me, I'll—tickle you deaf and dumb!"

And so the story of Prince Charlie's magnificence was told.

"Ah, it's come just in time," said Annie, "for there's poor Martin, down stairs burning up with the fever, and five cents will just buy him an orange for his parched lips. His door was open, this morning, as I went to work, and I saw him lying there, the poor fellow, and he partly smiled to me as I went by."

"But I was thinking," said Jimmy, "of laying it by for—for a present, a birthday present, for you, Annie."

"And indeed, now," said the mother, "I was thinking of the same thing."

"Thank you, good people! And suppose you give me the present now, and suppose I get the orange for Martin, and he's happy, and I'm happy, and you are happy, we're all happy—tra-la-la, tra-la-la, tra-la-lee!"

"There was no resisting the little queen. She seized me from the shelf, flew down stairs, and over the way, where she had seen oranges in the window, left me in a wisp upon the counter, stole the largest orange she could see, and was back at Martin's bedside in two minutes and twenty-nine seconds.

For myself, I don't like these sudden changes. Jimmy I meant to know very well, and his mother, and Annie I had quite fallen in love with, and here I was, thrust into the mill of Mother O'Neil's huckstery!

I haven't the heart to say another word at this present, so here's the unexpected and lamentable conclusion of Chapter XIV.

MISSIONARY CORRESPONDENCE.

WISCONSIN.

Neida Indian Mission.—REV. E. A. GOOD-
NOUGH.

REV. AND DEAR SIR: The Fond-du-Lac convocation, on the third of October, held one of its meetings at this Mission.

From early morning the Indians, old and young, had been flocking to the Mission Church, as the tribes of old Israel used to gather in the holy temple. At half-past ten o'clock the church was filled with the dusky sons of America, eager to hear the glad tidings of salvation.

When Bishop Armitage and the clergy arose from their private devotions, the Indians sang a chant, expressive of their joy on being visited by him, and them, in their far-off and humble dwelling-place. The missionary said morning prayer in the Indian language, the responses being lively and animated on the part of the Indians.

The Bishop preached from the words: "Godliness is profitable unto all things, giving promise of the life that now is, and of that which is to come." He showed that God was really God of all men and of all things; that people and nations that had turned to God and served Him, were blessed even in the life which now is, as well as in having the promise of further blessings in the life which is to come; that Indian tribes who listened to the voice of God, as proclaimed to them through faithful missionaries, were blessed, by their condition being continually improved, even in this life; that they themselves had improved vastly, as all could see, and that they would continue to improve, from generation to generation, so long as they would go on in goodness.

When he spoke to them of Bishop Kemper, and told them how he loved them, and how they yearly come from long distances, on horseback, in open lumber-wagons, through heat and cold, storm and pest, on purpose to encourage them, and confirm them in the faith, every

dusky breast heaved with deep emotion; but when he told them how God was their friend, and loved them more than all their other friends, and had given His only beloved Son to die for them, so that they might learn to practice godliness, they could not restrain their tears, showing that they can be touched by high and lofty considerations, as truly as the whites can be, and that they are capable of being reached, softened, tamed, and saved by the love of God.

After the sermon fifteen persons came forward to confirmation, all of them seeming deeply affected by the solemn rite, and showing by their manner that they understood the meaning of the service, and were well aware that they were taking a solemn step in thus publicly declaring that they would devote themselves to the practice of godliness.

The Holy Communion was administered to a large number of Indian brethren, who showed by their manner of joining in this highest act of Christian worship, that they really were being trained for the Kingdom of Heaven.

After all the Indian members had communed, the white brethren from the distant parishes knelt around the same holy table, thus demonstrating the strength of the bond that binds all the elect in Christian brotherhood, and expressing a sympathy for the work going on here, that shall long live in the memory of the missionary, and encourage him to make still greater efforts in the future than he ever has done in the past, to preach the everlasting Gospel of Salvation to these Indians. The Christian culture and holy refinement of the white communicants, contrasting so vividly with the opposite qualities on the part of the red ones, afforded a glimpse of the effects our missionary teaching and training shall have in time upon these people. I could say much more, for my heart is full of gratitude to God for His countless and undeserved

blessings upon my poor endeavors to proclaim and teach to these Indians His eternal truth. To the Bishop of the Diocese, for his long and able defence of the rights of my Indians to dwell in their own homes, and for his noble help and support in my work, when sneered at, scorned, and abused by those without, and opposed, misrepresented, and slandered by those within; to the assistant Bishop, who at

once so heartily enters into the work with him, not only in the white field, but here also, assuring me of his earnest sympathy to the clergy and brethren, who by their late visit, have cheered me on in my duty to all who have given to the fund of the Domestic Missionary Society, and thus enabled the Domestic Committee to maintain this mission for so long a time, I offer my heart thanks.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Sept. to Oct. 1st, 1867, inclusive:—

Vermont.		Western New York.	
<i>Brandon</i> —St. Thomas.....	\$20 00	<i>Geneseo</i> —St. Michael's.....	9 62
<i>Poultney</i> —St. John's.....	17 06	<i>Portlandville</i> —St. John's.....	2 00
<i>Randolph</i> —Grace.....	4 00	<i>Wayne Co.</i> —Contents of Miss'y box.....	5 00
Rhode Island.		New Jersey.	
<i>Cranston</i> —St. Bartholomew's, for Bp. Randall.....	8 20	<i>Morristown</i> —St. Peter's.....	85 50
<i>Providence</i> —St. Stephen's for Bishop Randall.....	85 00	<i>Rahway</i> —St. Paul's.....	100 00
<i>Newport</i> —St. Matthew's.....	2 00	Pennsylvania.	
" Trinity.....	151 00	<i>Germantown</i> —St. Michael's, part.....	15 60
Connecticut.		<i>Honesdale</i> —Grace, Mrs. Crane, for Bp. Whipple.....	5 00
<i>Brookfield</i> —St. Paul's.....	13 31	<i>Milford</i> —Four little girls, for church at Black Hawk, Colorado.....	25 00
<i>North Branford</i> —Zion.....	18 25	<i>Philadelphia</i> —Chestnut Hill, of which for Rev. W. L. Gibson, Anstin, Minn., \$50.....	284 19
<i>Stonington</i> —Calvary, for St. Luke's Ch., Mariana, Fla., \$30; for Bp. Randall, \$12.....	42 00	" Geo. W. and Emma C. McAllister.....	1 00
<i>Trumbull</i> —Christ.....	5 00	<i>White Haven</i> —St. Paul's.....	10 50
New York.		Kentucky.	
<i>Astoria</i> —Part proceeds of children's fair.....	3 60	<i>Bowling Green</i> —Christ.....	3 30
<i>Brooklyn</i> —St. Matthew's Free Ch.....	5 00	Indiana.	
<i>Beechwood</i> —St. Mary's, of which from two members for the Rev. G. W. Foote, \$200.....	250 00	<i>Madison</i> —Christ.....	12 00
<i>Clermont</i> —St. Luke's.....	10 83	Michigan.	
<i>East New York</i> —Trinity, for Rev. Geo. Palmer.....	4 00	<i>Marquette</i> —St. Paul's.....	33 00
<i>Greenport</i> —Holy Trinity.....	8 07	<i>Ypsilanti</i> —St. Luke's.....	5 00
<i>Goshen</i> —St. James's.....	109 29	Arkansas.	
<i>Hyde Park</i> —St. James's.....	28 00	<i>Fayetteville</i>	15 00
<i>Huntington</i> —St. John's.....	36 60	Wisconsin.	
<i>Hempstead</i> —St. George's, in part.....	15 00	<i>Milwaukee</i> —St. Paul's.....	55 00
<i>Lithgow</i> —St. Peter's.....	3 00	California.	
<i>Monticello</i> —St. John's, for Pacific Coast Mission.....	8 00	<i>Sacramento</i> —" W. H. H.".....	100 00
<i>Middletown</i> —Grace.....	51 50	<i>San Mateo</i>	19 65
<i>New York</i> —Ascension, a member.....	20 00	Legacies.	
" Incarnation, for Bp. Cummins.....	235 55	Estate of Mrs. Mary E. Wood, rent of house, ½.....	15 00
" From Mrs. James J. Jones.....	70 00	Young Soldiers of Christ.	
<i>Newburgh</i> —St. George's, of which from S. S., \$30.....	51 07	Receipts for month.....	55 23
<i>Peekskill</i> —St. Peter's.....	13 00	Total since Jan. 1st, 1867, \$7,799.31.	
<i>Phillipstown</i> —St. Phillip's.....	33 58	Total.....	\$2.
<i>Riverdale</i> —Christ S. S.....	22 96	Amount previously acknowledged.....	106.
<i>Ramapo</i> —Christ.....	5 40	Total for year ending Oct. 1st, 1867.....	\$109.
<i>Rondout</i> —Holy Spirit.....	10 00		
<i>Saugerties</i> —Trinity, of which for Bp. Young, \$15; Bp. Clarkson, \$10; Bp. Whipple, \$10.....	90 63		
<i>Rockaway</i> —Trinity.....	26 12		
<i>Sag Harbor</i> —Christ.....	31 67		
<i>Williamsburgh</i> —St. Mark's, part pledge of Miss James.....	10 00		

MISSIONARY TRACTS.

NUMBER EIGHT.

Delegate Meeting of the Board of Missions,

MAY, 1867.

MEETING IN ROCHESTER, NEW YORK.

ADDRESS OF THE REV. HENRY C. POTTER, D.D., OF BOSTON.

THE RESPONSIBILITY OF PASTORS, PARENTS, AND TEACHERS IN THE MISSIONARY TRAINING AND EDUCATION OF THE YOUNG."

If I narrow somewhat the topic which has been assigned to me, it is from no insensibility to the discriminating exactness of the terms in which it is stated. We cannot speak of the training of the young in the missionary spirit and in missionary activities, without seeing and owning that it is a training to which pastors, parents, and teachers are, alike, a common relation. In the grace and beauty of a fine engraving, the last result, in all the charm and power of it, depends, almost equally, upon the genius of the artist, on the skill of the engraver, and on the neatness and pains-taking precision of the manipulation or machinery that prints it. No one of these, without the others, will give us all we want in the ripe and fair result.

It is so with those higher, spiritual impressions, to which my topic relates. The building of character is a co-operative performance, and in that formative work in human hearts and lives, which, in supreme dependence on the Spirit's gracious ministry, upbuilds them in a healthful missionary life, it is the hand of the pastor, and the hand of the teacher that must conspire with every touch of the parental hand to achieve the common result.

But whose hand it is which, under God, has ordinarily most to do with that result, a question concerning which we are none of us, I presume, in much doubt. And, therefore, I propose to confine myself this evening, in speaking of the missionary training of the young, to *the responsibility of parents*. Pastors and teachers are an appointment of the Church; but the family is older than the Church, and to well-nigh every youthful life, far closer. The impulses that the child receives there are the impulses that commonly endure; and in nothing is the power of the Gospel more wonder-

fully exhibited than in the fact, that, in spite of all the influences of home, when the home is under the law of a godless, or selfish, or utterly unspiritualized life. The religion of the New Testament is able so often to draw up the child out of his miserable surroundings, and give him a purpose and a character that are clean. Yet this very fact (must it not be owned?) has been so used as gravely to mislead us. For it has somehow bred in us a habit of accounting of the children as religiously apart from their parents. That excess of individualism, which is a result of some imperfection in the otherwise wholesome civil institutions, under which we, in this land, are born and nurtured, appears, even in the domain of Christian faith and Christ-like activities, in both these relate to children. Too commonly, it is to be feared, are children regarded even by their own parents, as set to find out and grow up in the ways of Christian love and duty, of and by themselves. When the mother has dressed her child for Sunday school, and started him on his way thither, her duty to her little one, as she measures that duty, even though she be a Christian disciple herself, is too often regarded as done. When the father has reluctantly consented to such an ordering of the household, as does not make the Sunday dinner altogether sovereign in the method of the day, he has made a sacrifice, he thinks, which so far as any further obligation is concerned, wholly discharges him. And so, in Christian homes, and among ourselves, the nurture of the ostrich, who "hatcheth her eggs and leaveth them," is being with painful frequency repeated. "Obligation for the missionary training of the young, why," many parents will ask, "for what do we hire a minister, and maintain a church and build a Sunday-school, if not to relieve us of this very thing?" Ah, it is the very thing from which (it needs to be said to those of us who are parents) nobody can ever relieve us. The obligation is behind our wills, in that very organic relation of the family, which makes us, who are parents, under God, the great moulding power in that our children are to be and do. In subjection to that law we are already training our children to be, each one in his separate way, some sort of missionary power. And the practical question simply is, missionary power for whom?

You will understand me if I go with you to the home. Let us suppose that it is Sunday. The father has come down stairs, heavy with his plethora of sleep, and craves some stimulus to titillate his sluggish faculties. Outside, some wretched little heathen, who is early a-foot on his missionary business, is shouting the Sunday morning paper. The little daughter, who has had her breakfast, must take the small chance, which the father withheld, perhaps, when she asked it for her missionary offering, to run and stop the little Sabbath-breaker outside, and buy a Sunday sporting paper-sheet with which the father lounges at home, while the mother and children go to church—a sheet which lies there throughout the whole day, to be read by all the household, secularizing and deteriorating every one who reads it. What chance, I ask you, has the missionary training of the pastor and the teacher against the missionary training of such a home?

Or, again, in some other home, there is a mother who sends her children to church

and to Sunday-school it may be, but only, or mainly, in the interests of ostentation. Every nerve is strained to array them with gaudy finery, that so they may outshine the rival household, and win envy or admiration by display. To that end, too, as the children see, perhaps, in the mother's own person, her largest energies are bent. And the little ones go forth, at the start, it may be, knowing only childhood's carelessness concerning all such matters, but soon catching the home spirit, and coming to be useful missionaries, not for God and His Church, but emissaries rather of a vain-pretentious frivolity.

And thus it is all the way through. If the parents are sharp, or untrue, or only selfish and secular in their speech and spirit, the children catch its flavor, and their voices grow shriller and their words evasive, or their whole lives shallow, and mean, and fickle. It is education in its awfullest, because in its most ineradicable form; an education from which the child goes forth *on a mission*, in all the most unconscious workings of its life, to the various lives that are about it.

Of course, these are not the pictures of a great many homes among us; but, even where the tone of the family is higher than anything I have thus far implied, there is often in it no adequate realization of the training which the home is giving to the children who dwell there, in all the later largeness or narrowness, generosity or meanness, self-sacrificing aspirations or self-seeking hardness of their maturer life. Education, in its nicest sense, as the very form of the word, when we stop and take it to pieces, reminds us, is the *bringing out* of the individual nature what original endowment or Divine grace have implanted there. Now, what the Church has to build upon, when she turns to look with hopeful eyes upon her little ones, are those tender sympathies and loving impulses, and, shall we not confidently affirm it? gracious aspirations, which, under our Pentecostal dispensation, so often disclose themselves, even amid all the waywardness and irreligion of many a youthful life. Think, for a moment, of the joys of little children, as you and I have seen them, it may be in many a squalid tenement, where childish love shone out in patient self-denials, or eager, constant toils. Have you commonly found it so very hard a thing to touch the sympathies of your children, or to persuade them to put that sympathy into the serviceable coinage of the best self-surrender? We fail in such persuasion sometimes, undoubtedly, but do we fail as often, or as discouragingly as in our endeavors to move those who are older? And, even though it be true, as Jean Paul has said, that all children are not born with the rights of the Love of their Neighbor,* nay, though it be true also, as he affirms, that from the first unfoldings of his life the child begins with selfishness, no less is it true that love exists in every child's heart, and that from thence, in spite of outer crusts of selfishness and hardening nurture, it often struggles to obey the Divine call and to make out in some visible expression of compassion toward the sorrow and want that are about it.

And ours it is, who are parents, and who give the law to the home, to see to it, that these impulses are met by an encouragement and sympathy, that shall educate them by the very gracious helpfulness of teaching and example into benign and enduring habits. And ours, however reluctant we may be to recognize it, will be a large responsibility wherever and whenever it is otherwise. We lament that there is so little of the spirit of missionary consecration among us; that the wealth of the Church is not laid in larger measures upon her altars; that the flower of her youth are not crowding forward to give themselves to her ministry. We lament that startling and most depressing

* An order of Knighthood founded by the Queen of Charles III. of Spain.

fact, that we have fewer candidates for Orders than we had ten years ago. It is doubtful whether things in this respect will be different, until we recognise the duty of missionary training in the home—until, side by side, with every earliest nurture of our children, there goes a steadfast, ever-widening nurture in work and sacrifice for God and the Church.

How, specifically, that nurture shall be accomplished, it is of less consequence to attempt to decide, than to recognize the principles which shall inform it. And if the principle, which is simply the *organic oneness of households*, opens to many parents the mortifying prospect of the sordid, frivolous, or unspiritual characters which their children are taking on, under the formative influence of their aim, and speech, an example, such a prospect may, by God's grace, startle them into Christian resolution of nobler living, sure to react, sooner or later, on those nearest them. But, beside such households, we have among us liberal fathers and mothers, governing their own lives by the Master's law of love, and often eminent for their toil and sacrifice in His cause, who are still in error in making that toil and sacrifice, so far as their children are concerned, a thing apart. Let them call in the counsels of their little ones! Make the home circle a board of missions. Let the prudence of the parents restrain, if need be, the too eager activities or denials, the hasty indiscriminating impulsiveness of the children, but let, also, the fresh sympathies, the uncalculating love of childhood soften and inspire the parents.

The other day a merchant in a neighboring city, who had been unfortunate in business, submitted to a friend a question in regard to the disposition of his property. He proposed to withhold a part of it, which, though actually his own, stood in his wife's name, for the benefit of his young children. It was a course in which the law protected him, but concerning which his conscience hesitated. Said his friend, with nice and wise discrimination, "submit the question to your children. If, as you say, their is the chief interest in this matter, let their judgment help you in your perplexity. Need it be added that when that parent did so, the fresh, unwarped judgment of the children, stripping the question clean of every sophistry, gave its voice for every large sacrifice which should meet the Apostolic law, "owe no man any thing, but to love one another."

Let the mothers and fathers of the households of the Church, learn the habit of sacrifice for Christ in accordance with the same plan. Let them bring the great questions of the duty of Christian people to all want, and vice, and ignorance, the wrong over, to be a daily consideration at the family board and round the family fire-side. Let your children see that you are bound up with them and they with you in every toil, and prayer, and denial, for the dear Master's sake. And that law establishing methods will take care of themselves. The little ones will grow up, educated to the missionary spirit, and to all highest and widest missionary activities; because, in the most sacred of all earthly corporations, such a spirit and such activities were the very atmosphere they breathed and moved in—an atmosphere sure, sooner or later, to ripen its large and gracious fruitage to the praise and glory of God.

In the prophetic visions of Isaiah there is a picture wherein the final triumph of heavenly harmonies over all earthly wrongs and crimes and discords, is illustrated from the world of nature. "The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together. Yes, and what else? "And a little child shall lead them." Oh, truest and most instructive prophecy!—foretaste of a coming and better day, when the armies of the Lord shall go forth to perfect and final victory, and, in the van, the children.

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

NOVEMBER, 1867.

EDITORIAL.

FALL AND WINTER'S WORK.

THE summer vacations are ended. The scattered congregations are again re-uniting. The health-seekers and rest-seekers are returning from tours to foreign countries and through our own. The summer resorts and mountain retreats are again becoming depopulated, and the tide of humanity is flowing back into the towns and cities. Pastors and people are meeting again, after a few months' separation, refreshed and invigorated for the fall and winter's work. And there is work enough—pressing and earnest work—for all. The world is lying in wickedness—iniquity has come in like a flood. The great adversary is at work, assiduously, incessantly, and Christians must be up and doing. It is no time for sleeping or folding of hands. "Whatsoever thy hands find to do, do it with all thy might."

There is a work for all. Too much is left for ministers to do, and they become overwhelmed with care, and study, and work, and soon sink down under the burden. They must be sustained. All that a layman can do, a clergyman ought not to do; he has enough to tax his strength besides. Every man and woman should be earnestly employed for Christ, and the children too, for they can do much—all should work, for "the harvest is great and the laborers a few," and "the night cometh when no man can work." And let it be constantly borne in mind that the "field is the world," and that every desolate and neglected part of it claims a share in our interest, our prayers, and our work.

Christ's sympathies were world-wide, and His must be the measure of ours. Not only the poor at our doors, the destitute neighborhoods of our cities and towns, the freedmen and the suffering people at the South, and the great and growing needs of the far West, but the heathen in foreign lands must have a share in our world-wide sym-

pathies. Those whom the love of Christ constrains will yearn and agonize for the salvation of the world as He did.

Millions of heathen are without the knowledge of Christ to-day. They are without this knowledge because we, who have it, have not sent it to them. Said a converted heathen to a missionary: "Did your people know of this religion a hundred years ago?" "Yes," replied the missionary. "Then why did they not tell us before? Why have they left us all this time to perish?" A solemn question indeed, and one that we cannot answer but with shame and confusion of face.

God's greatest work of grace is in the conversion of the degraded idolater. The greatest work of His Church is the sending of the Gospel to the heathen that Christ may "see of the travail of His soul and be satisfied." In all the earnest work of this fall and winter then, let not this be lost sight of. Let all who love the Lord and His blessed work everywhere, begin the season with renewed prayer to God for a double portion of His Holy Spirit, and with a fixed resolution to do more for Him this year than in any year before.

To those who have yet done little or nothing, and have never realized that they are called upon to engage in the Lord's work, we would earnestly repeat the words of Christ Himself: "Why stand ye here all the day idle?" Many do not know how much they can do until they try. Remember the fate of him who buried his talent in the earth. He who is truly in earnest about his own salvation will ask with the trembling Saul: "Lord, what wilt thou have me to do?"

DEPARTURE OF MISS WARING FOR CHINA.

MISSIONARY PRAYER-MEETING.

Miss Susan M. Waring, of St. Ann's Church, Brooklyn, sailed for China on the twenty-first of September, by way of San Francisco. She was accompanied by a Mrs. Newton, who went out to meet her husband, and by Rev. Mr. and Mrs. Todd, of the Presbyterian Board. It is no small undertaking for a young woman to set out, as it were, alone, upon so great a journey and upon such a work. It is no small trial to give up friends and home to spend a life in teaching the heathen of a Saviour, and nothing but the constraining love of Christ can move and strengthen the heart for its calm endurance. It was plain to see that Miss Waring was leaning upon a strength higher than her own in the great trial of parting with an aged father and other loved ones. Though it was evident that there was a great struggle within, yet her composure was much greater than could have been expected under the circumstances. One cause of her being so sustained, no doubt, in addition to her own faith, was that she was a special object of prayer by many earnest hearts about the time of her departure; and this leads us to that of which we desire particularly to speak—*viz.*, The MISSIONARY PRAYER MEETING, which was held at the house of an intimate friend the evening before she sailed. It was appointed and held for the special purpose of uniting in

prayer for her who was about to go forth from their midst. It was not a public meeting, but a quiet gathering of friends. Miss Johnson's parlors were well filled with the teachers of St. Ann's Sunday-school and other members of the congregation. In addition to these there were present Rev. Mason Gallagher and Mr. Avon, a Chinese who has recently graduated from Kenyon College, Gambier, Ohio, and the writer, who, by request, conducted the meeting. The exercises consisted in singing, prayers, and short addresses by Mr. Matthews, the veteran Sunday-school teacher, and Superintendent of St. Ann's Sunday-school, Rev. Mr. Gallagher, Mr. Avon, and the writer. Mr. Avon's address was very interesting. He gave a history of his life in brief—spoke of his impressions of idolatry when a boy, and of his being Providentially thrown under the influence and teaching of Mrs. Keith and Miss Fay, to whose faithful instruction he owed his present knowledge of Christianity. This was Providentially brought about through the war and trouble a few years ago. He was carried as a small boy out of the city for safety, and left at the Mission—became a member of the Mission-school—there gained a thirst for knowledge, and, what was far better, a knowledge of Christ. In a few years he came to this country, entered Kenyon College, where he graduated at the last commencement, and was now at a missionary meeting in Brooklyn, speaking words of cheer to those who were endeavoring to carry on the missionary work among his native countrymen. He had often heard Mrs. Keith speak of the Missionary Meetings in St. Ann's Church, but little dreamed then that he should ever have the pleasure of attending one. He spoke very earnestly of the necessity of urging on the missionary work in China. There were thousands of his countrymen who were disgusted with idolatry, and only adhered to it because their fathers did. But it must be remembered that China could never be evangelized by missionaries; it could only be done by the natives themselves. There were too many millions of people ever to expect that the few missionaries that would go from this country and other countries could ever accomplish so immense a work. But they were to begin it. A native ministry could only be raised up by years of patient training—by just such schools and agencies as those of Mrs. Keith and Miss Fay, and such as are now being kept up. These should be multiplied ten-fold, and, with God's blessing, in the course of a few years, a great number of native preachers, teachers, and evangelists would go into the wild wastes of the interior, where millions are perishing in heathen darkness. Mr. Avon's remarks were listened to with fixed attention, and they made a deep impression upon all present.

There were one or two coincidences that gave interest to this meeting, in addition to the main feature and object for which it was called. The Rev. Mr. Gallagher stated that Mrs. Keith, to whom reference had been made by Mr. Avon, was an intimate friend of his in former days, and was awakened and brought into the Church under the ministry of his brother. Again, Mr. Matthews—we had almost said reverend—was the first Sunday-school teacher of the clergyman who presided at the meeting, many years ago in St. Ann's Sunday-school. These had now met, after a lapse of thirty years, to unite in prayer with one of the oldest, if not the oldest living, mem-

bers of St. Ann's Church, for his daughter just about to go forth as a missionary to the heathen.

And still further, and best of all, here at this meeting was China in the midst—a converted heathen—one of the fruits of our own missionary work in China, himself preparing to become a missionary, as though Divine Providence had sent him to strengthen our feeble faith in the present hour, especially as the young missionary about to leave her home was looking forward to the same work as that engaged in by Mrs. Keith and Miss Fay. Mrs. Keith has been called to her reward, but Miss Fay still lives, and, we trust, has many years of usefulness before her.

A few years ago it became necessary to break up these schools, and then Miss Fay engaged in the service of the English Mission. She has recently rejoined our Mission, and all the missionaries are anxious to re-open these Mission Boarding Schools, which have been a source of so much good in times past. There is another young Chinese studying for the ministry with Mr. Nelson, who was also one of the boys in those schools. There are also teachers and Christian families among the natives who are among the good fruits of the same.

We mention these things in connection with this Missionary Prayer Meeting as they are so intimately related to it, and are suggested by it. We have given an account of this meeting, not for the purpose of entertaining our readers with it, but for the purpose of promoting among them a spirit of prayer for our missionaries, and that they may add another name to the little band of laborers in China, each one of whom, we trust, they remember at the throne of Grace. We trust also that this meeting and the sending out of this missionary, will be greatly blessed to St. Ann's Church, which has been from time immemorial one of the foremost Churches in the cultivation of the Missionary Spirit.

THE ADDRESS OF DR. POTTER.

“THE responsibility of parents and teachers in the missionary training of the young” is a theme which cannot too deeply and earnestly engage the minds of all who love the cause of Christ, and desire its promotion in the earth. We call the attention of our readers to the excellent address upon this subject in our present number by the Rev. Dr. Potter, of Boston.

How many missionaries there are who received their missionary impressions when young, and who, like Mrs. Grant, have attributed their future course as missionaries to those impressions, received perhaps in childhood. If our children can be trained to love the missionary work—and they can be—they will never lose that love; it will go with them through life. We say they can be trained to love the missionary cause—we do not like the word but use it for the want of a better. If the parents love the missionary work and are interested in it, they can, by various ways, interest their children in it also. Children naturally become interested in that in which their parents are; but in this the parents must lead the way.

The Christian training of children should really embrace their missionary training ; that is, the cultivation of the missionary spirit. One very simple and effective way of leading children to become interested in the cause of Missions is by having a family Missionary-box. This has been tried and found to be successful in so many instances that have come to our knowledge, that we not only feel safe in recommending it, but we feel bound to recommend it to every Christian family.

“*SHE HATH DONE WHAT SHE COULD.*”

NOT unfrequently persons who are most unfavorably situated do more for the cause of Christ than others who are in favorable circumstances and have abundant means. Two striking illustrations of this fact are given in another article in this number. From a clergyman in Pennsylvania we have just received the following further illustration:—

“Dear Brother: Enclosed I send the contribution of a young communicant of my church for Foreign Missions. She has never been able to walk alone, yet, in this almost helpless condition, *she hath done what she could.* May God bless these Eleven Dollars to the glory of His name in the salvation of souls.”

OUR CHINA MISSION.

WE invite attention to the semi-annual report of the Rev. Elliott H. Thomson, and to a letter from the Rev. Robert Nelson, given in the present number. Mr. Thomson's report shows that the missionaries and the native assistants are abundant in labors, and that new openings are being entered upon.

There is now almost daily preaching in Chinese at each of our two churches, and one of the services each week at the Church of our Saviour, is for the Cantonese who are resident at Shanghai. At the latter church there are also on Sunday two additional services in English, conducted by the Rev. Robert Nelson, for the benefit of the foreign community.

Miss Fay, after being temporarily in the employ of the English Church Missionary Society, has resumed her connection with the Mission, and has taken charge of the girls' school in the city, in connection with other duties.

Mr. Yoong Kiung Ngan has given up his very lucrative place in the employ of the Municipal Council, and is devoting himself to his theological studies, under the direction of the Rev. Mr. Nelson, and to aiding in missionary work. The missionaries continue to speak well of him and of the other native assistants.

Mrs. Thomson continues her girls' school and female Bible-class, and superintends two Bible Readers. The Rev. Mr. Thomson continues those abundant labors to which the Rev. Mr. Nelson has referred in previous letters. The Rev. Mr. Schereschewsky has gone on a visit to the remnant of the Jewish colony in the interior of China. The Rev. Mr. Höhing is still mainly engaged in the study of the language at Peking, preparatory to entering on more enlarged missionary labors. Mr. Thomson has been on a missionary tour in the province in which Shanghai is situated, was well received, and he reports that this whole region is fully and entirely open to the preaching of the Gospel. For the statistics for the six months, and for other particulars, we would refer our readers to the letters.

LETTERS FROM ATHENS.

In our present number will be found a letter from the Rev. Dr. Hill, and an extract from a letter of Miss Mary Baldwin. These, and our other missionaries at Athens, have been very actively engaged in ministering aid and imparting instruction to the thousands of Cretan refugees who have reached that city. Dr. Hill, who has acted in connection with the Anglo-Greek Committee, has had four thousand three hundred and fifteen of these destitute Cretans under his immediate supervision, and three hundred of the young Cretans have been received into the schools connected with our mission, which were kept open all summer. We are sorry to learn that the funds of this Committee were nearly exhausted.

Miss Baldwin is acting in conjunction with the American Greek Committee, and has the chief charge of a district containing three thousand three hundred and fifteen Cretans, in which district is a day-school of two hundred and fifty Cretan children. There are four Sunday-schools among the Cretans.

JUSTICE TO THE CHINAMAN.

THERE is many a laugh at the "Celestials" for their oddities, and many a dark picture drawn of their conceit, their exclusiveness, their avariciousness and their cruelty. It is rarely, however, that justice is done the Chinaman, or his better characteristics brought to light. But this cannot be said of the Rev. Mr. Nevius, who has been fifteen years in China. In a recent address in this country he is reported to have said:

"The Chinese Empire owes its civilization and stable institutions to the writings of Confucius, a greater man in his influence upon the world than any other man who has lived, save our Lord Jesus Christ. The five virtues which form the basis of his system are—love, righteousness, propriety, knowledge, truthfulness. The prominent principle was love, and he announced five hundred years before Christ this maxim, 'That which you would not have others do unto you, that do not to them,' a negative statement of the Golden Rule.

The government of China is thoroughly systematized, there is a complete system of education, the doctrine of filial piety is specially enforced, and some regard this as a

cause of the prosperity of the empire. The Chinese have their benevolent institutions; there are all kinds of orphan asylums, asylums for sick strangers, for superannuated men, and similar classes of unfortunates. They have never deified vice, never associated any lascivious rites with worship, and there are no nude figures in their temples, as in India, in the length and breadth of the land; and the Chinese of to-day, if he went through our art galleries, would often hide his face with the fan which he carries. But China is a country of idols, and has lost the idea of God. The openings for missionary labor are great. The Chinese were hospitable, but the Roman Catholics and greedy foreigners led them to close their gates. God has now cleared the field, and the whole country has been opened to missionary enterprise."

MISSIONARY SPIRIT AT THE ALEXANDRIA SEMINARY.

JUDGED by the fruits, there has been a lamentable absence, of late, of the Missionary spirit at the Theological seminaries of our Church. It has been several years since any application for appointment has been received from those who were about to graduate from these institutions. We are glad to learn, therefore (as we have learned from several sources), that the earnest Missionary spirit, which for so many years characterized the Alexandria Seminary, is again being possessed there. The following letter, received from a son of the late Bishop Boone, is one indication of it. It is gratifying to know that the writer of the letter has dedicated himself to that work to which his father devoted his life:

THEOLOGICAL SEMINARY OF VIRGINIA, October 1st, 1867.

DEAR SIR:—It gives me great pleasure to assure you of the life of our Missionary Society by herewith enclosing to you a check for \$62.50 (sixty-two dollars and fifty cents) in its behalf. Twenty-five dollars is to go to Bishop Payne, thirty-seven dollars and fifty cents to Bishop Williams for purposes hereinafter specified.

Extracts from the minutes of our Society will, I think, clearly show you our desire as to this appropriation. May 7th, 1867. Resolved, "That the Society appropriate fifty dollars per annum for the education of a theological student in the African Training School; and the same amount for similar purpose in the Chinese Training School." Resolved, "That each of these scholarships receive the title of the 'Alexandria Seminary Scholarship.'" June 4th, 1867. Resolved, "That an additional appropriation of twenty-five dollars be made to the amount previously contributed by the Society to the Chinese scholarship." Resolved, "That the money for the scholarships be paid semi-annually, and transmitted through the Treasurer of the Foreign Board to the Bishops of China and Africa." Praying that our Heavenly Father will raise up abundantly both men and means for this, the great work of the Church of this day, and that He will bless this our offering to the raising up of a native ministry in China and Africa.

I am sincerely, yours in our Lord Jesus Christ,

W. J. BOONE.

NATIVE CHURCHES IN NEW ZEALAND.

SOME of the churches of New Zealand, which are the result of native labor and skill are really fine structures. The one at Otaki, an engraving of which we give, was erected by the voluntary labor of the natives, the timber being carefully selected from the forest, and brought a distance of several miles—the ridgepole a solid topara tree eighty-six feet long—no less a distance than twelve miles. The Rev. J. F. Lloyd having spent a Sunday at Otaki, gives the following account of the services in this church:—"It was the day appointed for the administration of the Lord's Supper. There was a congregation at each of the three services of between seven and eight hundred. The large church was filled to overflowing. Most of the vast assembly sat upon the ground in the usual native posture, and were closely packed together, presenting a dense mass of human faces. Those who adopted European costumes sat upon benches at the east and along the sides of the church. Never have I seen in any English congregation more reverence or devotion than I witnessed upon this occasion; and I may safely say the same of all the public services that I attended at Otaki, and the other villages along the coast. The responses to our beautiful service were given with a fervor and unanimity, such as I have never heard in any church in our own favored country. The hymns that have been printed at the end of the Maori version of the Prayer-book, were sung with heartiness by the whole multitude. And as I looked along the dense mass of human faces, and saw the eagerness with which they drank in every word of the discourse which was delivered to them, I could not but wonder at the marvellous change which, by the Grace of God, has been effected in this people, once notorious through the world for their savage ferocity. After the mid-day services were concluded, one hundred and thirty individuals were admitted to the Lord's Supper."

There are at the present time in New Zealand eleven native clergymen in connection with the English Episcopal Mission, who are supported by as many native congregations.

AN INTERESTING AND VALUABLE DOCUMENT.

WE have received a copy of the *Proceedings of the Church Missionary Society, for Africa and the East. Sixty-eighth Year, 1866-7. Containing the Anniversary Sermon. By the Rev. John Venn, M. A. Vicar of St. Peter's, Hereford. The Annual Report of the Committee, etc., etc.*

As the receipts of this society are larger, and its operations abroad, therefore, are more extensive than those of any other Protestant society, we should naturally expect that the annual record of the proceedings of the Committee at home, and of their Missionaries abroad, would surpass in interest similar reports of other societies. And so indeed, it does; and what adds greatly to its interest and value, is the systematic manner in which the contents are arranged, and the excellent index it contains to all the salient points of Missionary information. This index is in addition to the general table

of contents, and by means of it the Clergy, and other advocates of the cause, may furnish themselves, without trouble, with the most recent illustrations of the character of heathenism, the progress of Missions, the trials of the Missionary warfare, the spirit of the Missionaries, the character of the native converts, the success of the native agents, &c., etc.

How extensive the operations of this Society are, may be seen from the fact that it has published no less than two hundred and seven different works in *forty-seven different languages and dialects*, and nearly all of them were prepared by its own Missionaries. In nearly all these forty-seven languages, either the whole or portions of the Bible and Prayer-book have been translated.

EXPANSION THE DUTY OF THE DAY.

But extensive as the operations of the Society are, the Committee hold that they are small compared with what they ought to be. Upon this point they say:—“The experience of every year deepens the conviction of the Committee that the Society’s Mission in the world is the promotion of a work as spiritual as it is stupendous.” The solemn question arises, “Are the efforts in proportion to the momentous spiritual interests involved, the present spiritual results obtained, and the vast spiritual destitution which exists?” Your Committee are constrained to answer this question in the negative. From year to year the appeal for men and money is made with trepidation as to the continued existence, rather than with confidence as to the constant expansion of the work. A stationary position at home cannot be combined with successful progress abroad. God has permitted the Society to raise living spiritual Native Churches; to behold a Mission entirely composed of Natives, from its experienced Bishop to its most inexperienced Deacon; to achieve a success among the contemned Negro race which the year of Jubilee serves to mark but not to measure; and the language of that Jubilee celebration seems to apply to ourselves this day with emphatic force—“Retrospects of the past, and anticipations of the future, are only of service as they nerve for the duties of the present. Expansion seems the duty of our day. ‘Attempt great things and expect great things,’ should be our watchword. The thought of an income equal to any preceding year should be discarded as unworthy of the encouragement God has given.”

FACTS FROM THE FIELDS.

One hundred and sixty-nine pages of the volume are devoted to a condensed statement, under the head of each Mission station, of the more important facts mentioned in the correspondence during the year, of the two hundred and seventy-seven ordained Missionaries whom the Society now supports. This part of the volume has a marginal index, as well as the one before referred to.

The Rev. Mr. Venn’s sermon, which is prefixed to the volume, differs from most published addresses and sermons in showing the author to be intimately acquainted with the *present* condition and *immediate* needs of the Foreign fields, as well as what *is being done*, and *left undone* by the Church at home.

INDIFFERENCE CONCERNING JAPAN.

THERE seems to be the same indifference in England as in this country towards Japan, that most interesting and hopeful of all the foreign fields. Upon this subject Mr. Venn says:—

“A few months ago a Christian friend gave a donation of four thousand pounds to our Society for the establishment of a Mission in Japan; but we yet wait for the men, even for one single man, to send there. What a glorious privilege to help to introduce the blessed life-giving Gospel into Japan! One would have thought that candidates for the honour would have come forward from all parts of the country, and from men of the highest rank and of the noblest intellect. A few days ago the sad news came to us that that noble traveller, Dr. Livingstone, had been murdered in the heart of the vast continent of Africa; but, in the faint hope that he might yet be alive, it was proposed to send a party to ascertain his fate. The moment the project was made known, we are told that twenty volunteered to carry it out. We honor those brave and generous men that so nobly offered themselves for the perilous undertaking. May God watch over them and prosper them! But, alas for the honor of the Gospel! No one can be found, even at the invitation of Christ, and with the assurance of His presence and blessing, to go forth to Japan, and to make known amongst its forty millions—perishing for lack of knowledge—the glad tidings of the unsearchable riches of Christ!”

REMARKABLE INSTANCES OF SELF-DENIAL.

WHEN speaking of the duty of a more generous support of Missions, Mr. Venn mentioned the following very remarkable instances of self-denial and liberal giving:—

“About thirty years ago a young person in my own parish met with an accident by which her spine was injured; and from that time till her death, five months ago, she never left her bed. She often suffered much pain, and could only lie on one side. For thirty years I never remember seeing her except lying in one position and on one spot. But soon after her accident she became acquainted with Christ and His unsearchable riches; and could bless God for her afflictions. About seventeen years ago one of the Native Pastors of Sierra Leone was visiting me; and I took him to see her. She became deeply interested in the cause of Missions; and from that time till her death she kept up a correspondence with him; and almost every year sent him for his people a box with books and articles of clothing, &c., often to the value of more than twenty pounds. She had no money to buy these things herself; but she could work with her needle, though sometimes not without pain; and she had many friends who visited or corresponded with her, with whom she pleaded the cause of Africa. Many were the tears which were shed by this Pastor and his people when it was known that their benefactress was dead; for there was not a house in his parish, as he once said, where her name was not known and blessed.

I once met with a poor old cripple in the Forest of Dean, who broke stones upon the road, and for years that man gave upon an average five or six pounds to various

Religious Societies. He gave up a comfortable cottage, inherited from his father, and took up his abode in a wretched hovel in which he was allowed to live for nothing (he was unmarried), in order that he might let his cottage, and give the rent of it to the cause of Christ. In that wretched hovel his long winter evenings were cheered by his Bible, and by the Annual Reports of the Societies to which he subscribed.

The late Dr. Marshman, that most laborious Missionary, "died," we are told by his son, "in graceful poverty, after having devoted a sum little short of forty thousand pounds to the Mission, and that not in one ostentatious sum, but through a life of privations. In a private letter, written a few years before his death, he said, 'God has made my wife and me (he was referring to their boarding schools) the humble instruments in His hands of contributing thirty thousand pounds to His cause; and how much happier I feel than I should if I had this sum in the funds or in landed property cannot tell. I have never had a misgiving thought for having done it, though I have two sons unprovided for.'"

Foreign Missionary Box Association.

Certificate Cards, beautifully printed in colors, are furnished to all our young friends who become members of the FOREIGN MISSIONARY BOX ASSOCIATION. It will be remembered that the two conditions of membership are:—

1. *The having of a Missionary Box at home.*
2. *The receipt by us of a sum of money which has been saved in the Box.*

The money may be sent to us directly, or it may be given to the Sunday-school teacher, and sent along with the contributions from the school. In the latter case, the teachers or the superintendent should send us the names of the children who are entitled to receive the certificates.

Black walnut boxes may be obtained at the Mission Rooms for fifty cents, and japanned tin ones for twenty-five cents each.

LITTLE CHARLOTTE'S FIVE DOLLARS.

Little Charlotte's father died in a foreign land; and, during her absence from home, her mother left her with a friend, who, ere she resigned her charge, had learned dearly to love her. Whilst with this friend, Charlotte heard much of missionary work, and

became so interested in it, that she could not be satisfied without helping it; but what could she do? A missionary-box was suggested, and obtained, and several small donations were procured for it; but Lottie did not like giving only other people's money and so, for many weeks, she set to work to make articles for sale, and made them so nicely, that her friends were glad to buy them of her; and thus, by *continued* perseverance (for she was not surrounded by rich friends, you must know,) she obtained five dollars, and which, both in earning and giving, made her very happy.

One day it was suggested to her that she might be glorying in her work. Her earnest reply was, "Oh no, Auntie, please don't think so, for what is that to do for the Saviour who has loved me so much?" And I tell you this remark of her's dear children, as expressing what seems to me the root from which all we do should grow. "Don't do for Jesus, because He has done all for us," must be our motto; and "love to Him because He first loved us," must be our motive; and then we shall never grow weary but press on here in the happy service of grateful and obedient love, till He calls us to serve Him in His presence in heaven.

A PAPER COLLAR BOX PUT TO A GOOD USE.

THE following has been received by us from a Pastor in Illinois:

DEAR BROTHER:—My youngest son, Robert, who takes a great interest always in THE SPIRIT OF MISSIONS, and *Carrier Dove*, got him a paper collar box, last Spring into which he dropped about all his spare cents—really *his own* earnings—together with such as he could occasionally beg from friends. We opened it, a few days since and found one dollar and ninety-five cents; I opened it in the presence of my school in the hope that others might be induced to go and do likewise.

I enclose a two-dollar bill. Robbie's old missionary-box has been replaced by a new one.

COMMUNICATIONS.

ON THE NEW ATTEMPT TO SUPPRESS ROMANISM IN JAPAN.

BY THE REV. JOHN LIGGINS.

Mr. Van Valkenburgh, the United States Minister to Japan, has written an account of what he calls "the persecution of the Christians" in that country, and of his own action in the matter.

But a reference to the Minister's statement will show that it is *only the Jesuits and their followers* who have been interfered with, and that this interference has taken place at Nagasaki, which was formerly the headquarters of the Jesuits, and the seat of the attempt to overthrow the government. The very fact of the present imprisoning of these followers of the Jesuits after allowing twenty thousand of them, according to the

minister's statement, to be unmolested for so many years, proves that the authorities are becoming alarmed at the recent large influx and activity of the French Jesuit priests.

Mr. Van Valkenburgh states that "there is a Roman Catholic Bishop and several priests at Nagasaki." Dr. Hepburn wrote, about a year ago, that "fifteen priests arrived in Japan recently by a single vessel," and every one of them is an active emissary of France, as well as a devoted follower of Ignatius Loyola. In a subsequent letter, he wrote: "The Jesuits are pouring into Japan, and France is lending all her power to the Beast." In his last letter he says: "France and the Papal Church are one in action and influence in both China and this country."

The result of this joint action and influence may be seen in the outrages at the Loyalty Islands, tidings of which have just reached us, and in similar outrages which have been previously committed at Tahiti, New Caledonia, and elsewhere. The *African Times*, London, says that, by similar means, Napoleon is trying to get possession of Sierra Leone, and other parts of the west coast of Africa, and fears that he will succeed; and the Protestant missionaries in Madagascar write that the Jesuit priests are aiding all they can in the French Emperor's designs on that island.

That it is the duty of the American Minister to Japan to aid these emissaries of France and the Pope in that country may be questioned; and certainly there is no need of his interfering in their behalf, for Napoleon is only too eager to protect his protégés and their followers; indeed, as all who have lived abroad know, it is a part of his programme to make the ill-treatment, pretended or real, of French missionaries or their converts, the pretext for those measures which he takes to subject the country to his sway. Our fear is that the interference of an Ambassador from a Protestant country in behalf of French Jesuits, will only aid in keeping up the delusion which the Japanese nation held for two centuries, and which the great body of the princes and people still hold, that there is no particular difference between Protestant and Jesuit missionaries; that their presence is alike dangerous to the political independence of the country, and that they should be alike excluded. Had our Minister left the protection of French subjects and their followers to Napoleon, and have only interfered when his own countrymen and their converts were molested, he might have aided in dispelling that delusion, and in advancing the cause of true Christianity. All the Protestants missionaries in Japan are his countrymen, but *they* write that their public services are well attended by the natives, that they are not molested, and do not fear molestation. Whether this will be so now that the United States Minister has taken this action in regard to the Jesuits remains to be seen.

MISSIONARY WORK AMONG THE CHINESE IN CALIFORNIA.

We have received from a gentleman, now in California, the following communication on the difficulties attending missionary work among the Chinese in that state:

"A recent number of *THE SPIRIT OF MISSIONS*, contains a communication, written, I think, under an entire misapprehension of the missionary work among the Chinese people in California. I mean as to past effort among that people, and the peculiarity of the Chinese character, as exhibited among us. Seven years actual experience in China itself, ought to secure me a hearing on this subject, involving the eternal interests of so many precious souls."

ARE THE CHINESE "NOT AN IGNORANT PEOPLE?"

The writer of the article referred to says the Chinese are not an ignorant people. Now, such a statement *could* only be made by a person who knows nothing of China. The fact is, that the Chinese of California are, with the exception of the highest class of merchants, of the very lowest grade of Chinese society. Gardeners, fishermen, agriculturists, coolies, boatmen and fuelers, in China, form the lowest stratum, which is the class that furnishes most of our Chinese population; and seldom is it that more than one in ten can read understandingly. They may, indeed, call the names of a few characters, but they understand no more the meaning of the commonest school-book, than an ignorant man among ourselves would comprehend Virgil, though able to read the words of the text.

The real truth is that Chinamen here are not sufficiently educated to realize the benefits of, or to care for instruction or books. But even granted that all the Chinese were as learned as the philosophers of Athens that Paul preached to, this would be an insuperable obstacle. It may take as long to convert the Chinese as it did the Greeks, but the pride of learning can be conquered by Divine love, and shall be.

IS THERE "SLAVERY AMONG THE CHINESE IN CALIFORNIA?"

The author of the article referred to confuses the question by asserting the existence of a species of *slavery* among our Chinese here. This thing is described as being conducted in so mysterious a way, as to evade the law, (*our* law), and bind these slaves so that they do nothing their masters would disapprove of—one item of which would be to become a Christian. Now, the fact is simply this: There are no slaves in California whatever, unless it be slavery to contract one's services for a certain period of time at a stipulated rate of wages. If *this* is slavery, then quite a number of Christians, especially among the clergy, are slaves—an erroneous notion that not only excite a smile. Now, either their labor contracts are legal and valid, in this country, or not; if they are not, the laborer is a freeman the moment he touches the soil; if valid, it is most unjust to accuse the Chinese of a crime they are guiltless of, and especially at this moment when unprincipled men are trying to cause their expulsion from our soil—an outrage peculiarly odious to the Chinese, who were told in the late Chinese war, that that calamity was brought upon them by their government refusing to ratify the Anglo-Franco-American treaty, which promises them that security in Europe and America which we are secured in China. That becoming a Christian would be a forbidden act, is by no means correct; the Chinese are so indifferent on the subject of religion, that I am confident that any such stipulation never existed in their contracts, written or unwritten.

HAS THE CHINAMAN A HOME IN CALIFORNIA?

"The Chinaman has no *home* here," and no wonder. Eight or ten years ago, it is admitted that he was treated like a dog—aye worse; shot, stabbed, whipped, stripped, maltreated and insulted by white men. Happily this state of affairs has passed away with vigilance committees, and lynch-law; but the Chinese merchants, though now better protected than before, still feel little confidence in our institutions, owing to the riotous proceedings of the Irish, and the general dislike which the working-class of the nationality feel towards them. Hence, it may be some time before these people have that home feeling in America, which they feel in Batavia and Singapore, where they are among the most wealthy land-owners, though they were formerly persecuted.

the Dutch with great barbarity ; this, however, will right itself in time, for it is to be hoped that white men will act in a more Christian manner.

THE FIRST GREAT DIFFICULTY.

The first great difficulty of Chinese mission work in California is precisely the great difficulty of mission work among our own people. Our population is constantly fluctuating, and in a constant state of ferment and change. No sooner is the work well begun, in a given point, when the missionaries' mainstays leave, and seek at other points the favors of fortune, or return home, perhaps, involved in commercial disaster. The faithful missionary looks in vain for those consolations of long tried servants of Christ, so common at home, and has constantly to begin his good work over and over again. The good seed falls upon all kinds of ground, but the pastor is seldom permitted to even long watch over the sheaves, much less gather the harvest. This hanging population, tormented by the thirst of gain, having once unloosed their Moorings at home, seem ever unsettled, and so it often happens that avarice will tempt them to the most remote spots of the country, far beyond the reach of religious effort, or the love of money, every day, extorts sacrifices far beyond what missionary zeal does.

THE SECOND GREAT DIFFICULTY.

As far as the Chinese are concerned, they must be approached through *some* intelligible medium. As they have on several occasions seen the necessity of learning our language, they have petitioned more than once as tax-payers to have public schools established for their young people. To this no attention has really been paid, as the former schools, started for them, were conducted by teachers unacquainted with their language, and of course utterly unable to be of the slightest use to them. For the great city of San Francisco, containing over 10,000 Chinese, one teacher was employed at eighty dollars per month. Of course, no competent professor, understanding the Chinese language, could be procured for such a sum from China or elsewhere ; and the tempted school failed as might have been foreseen. The Chinese are quite capable of drawing comparisons, and bitterly smile when they are told of all we do for education in building palaces for school children, and spending enormous treasures for their support. If, then, we are not to teach them through the medium of our own language, (for no private society could erect and support public schools for them), we must persevere learn their language. This is a *sine qua non*, and if we will not join this sacrifice to all the rest, the blame is not to be shifted to the shoulders of the Chinese. But we *can* do this thing, and the love of Christ will yet constrain some earnest men to do it.

MISSIONARIES MUST LABOR IN THE SPIRIT OF THE MASTER.

The writer referred, says, "Unless it is made to pay, he (the Chinese) will not even hear about it if he can help it." If a heathen, bred up in a deadly atheistical scepticism, (as the Chinese are), can be approached at all, it is in the manner pointed out to us by no less personages than our Divine Master himself and His Apostles. Our Saviour's ministry partook largely of benevolence. He went about doing good, healing the sick, and comforting the wretched. Works of charity, benevolence, mercy and religious faith all go together. These things are unknown to heathenism and cold, dead scepticism. The missionary should keep these points ever in view, and so sure as the God made the hearts of all men alike, so sure will these means lead the afflicted heathen to look up to a religious belief that brings him to the God of love, through works of love.

MISSIONARY CORRESPONDENCE.

GREECE.

LETTER FROM THE REV. DR. HILL.

ATHENS, *August 28th*, 1867.

“The storm which desolated Crete in '66, drove to us some ten or eleven thousand women and children and aged men. We felt it our bounden duty to do all in our power to provide for the moral and religious training of the numerous youth thus cast upon us. More than three hundred were received into our schools during the winter, not only female children, but grown up young women, and boys and lads. In this exceptional case we departed from our usual system which had hitherto been confined to the education of females. Our school-house, capable of holding six hundred pupils, presented a sight that would have gladdened the hearts of our fellow Christians in America. Through the medium of these, our pupils, we became acquainted with their families. These were regularly visited, and their condition ascertained. Scripture readings were introduced, and have been regularly kept up by our excellent co-laborers, Miss Marian Muir and Miss Mason. They have two regular congregations for this purpose. We have felt constrained, under the circumstances, to continue the regular instruction of the Cretan youth in our schools during the whole of the summer. Our annual recess of two months, during July and August, we felt obliged to abandon. We found it very oppressive, for we have rarely experienced so hot a season, but there was no alternative, and no relief. It will give you a more lively idea of the extent of our labors when I mention that Mrs. Hill, Miss Muir, and Miss Mason, have under their visiting care, a district containing over a thousand Cretan refugees, whose temporal wants are supplied, and that fourteen hundred garments have been made up in our Mission School, from February to June. The demand upon this department is daily becoming greater, as

the refugees, who are now arriving at the rate of two thousand a week, are almost entirely destitute. Pitiable objects indeed! We are really filled with anxiety with regard to their fate.

The Anglo-Greek Committee have made liberal provisions towards the relief of those destitute people, but now these funds are exhausted. I was made a member of that Committee, and we have four thousand three hundred and fifteen under our immediate and exclusive care, whose daily wants are provided for by the Committee. I know every one of those under my charge, who look up to me as a father, and relate to me all their sufferings. I left them yesterday, in tears, to have to consider that in three weeks I should be obliged to abandon them to utter destitution.”

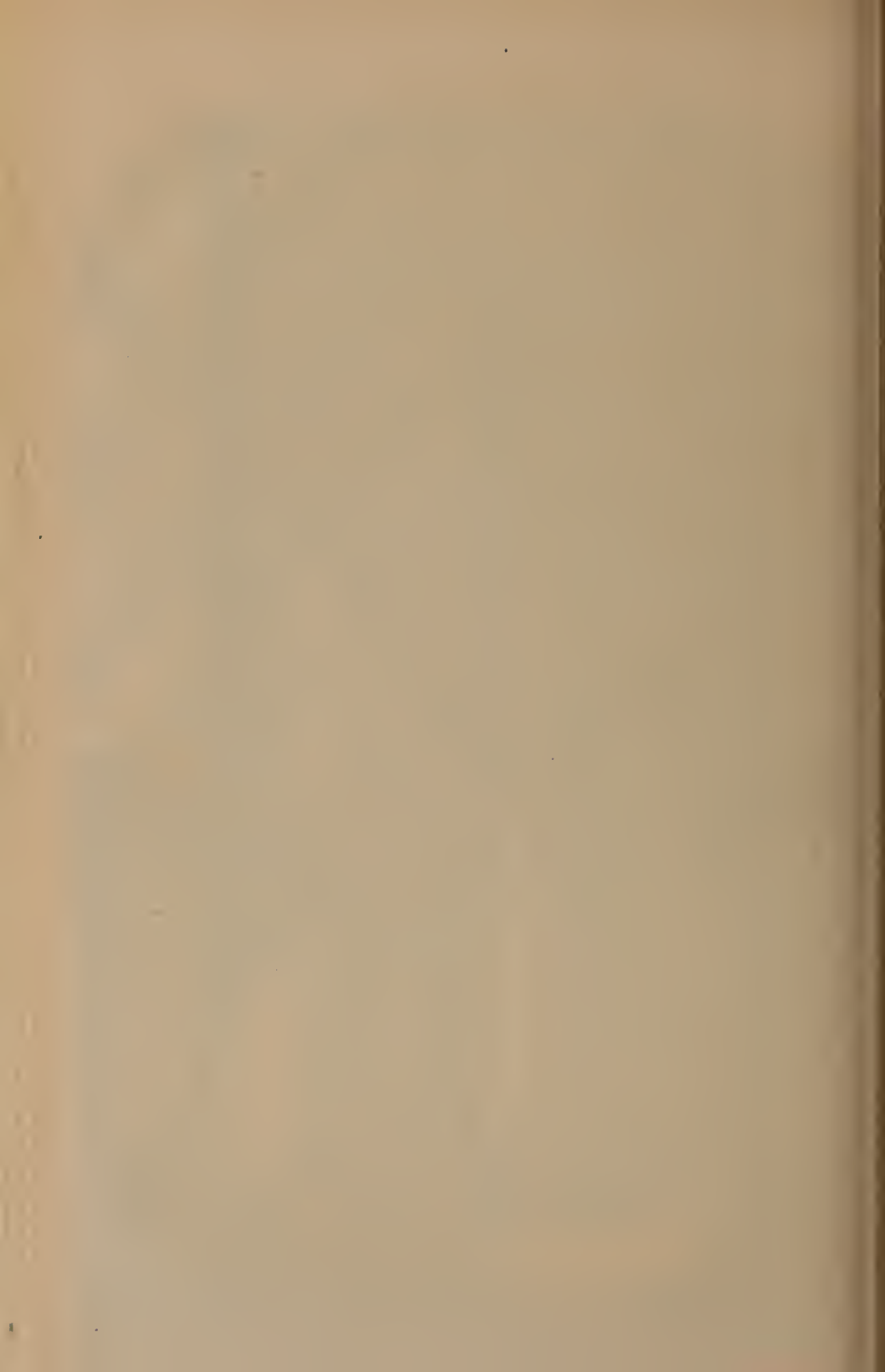
EXTRACT FROM A LETTER OF MISS MARY BALDWIN.

ATHENS, *August 15th*, 1867.

“It was thought best by the American Greek Committee, to aid the Cretan refugees by giving them employment for which they should be paid, rather than distributing money amongst them. I undertook to make the experiment for them, and have succeeded beyond my expectations. I have had two hundred and fifty women and girls employed in knitting, and Mrs. C about as many more. Up to the present time I have sent seven hundred and twenty-seven pairs of socks and stockings to the Executive Committee of the ‘American Greek Committee.’ Subsequently all the American ladies here formed themselves into a committee for aiding the gentlemen’s committee. They divided the city into districts, and that of which I have the chief charge contains one thousand and three hundred and fifty Cretans to be looked after, visited, and provided for. In this district a school has been established, numbering two hundred and fifty Cretan children, the industrial part of



CHURCH AT OTAKI, NEW ZEALAND.



which I have the supervision. We have four Sunday schools among the Cretans. The giving out and paying for work done by Cretan women, and attending to the large number of calls for charity at our door, keep me closely occupied."

AFRICA.

LETTER FROM MR. JOSEPH ELLIOTT.

ROCKTOWN, CAPE PALMAS, W. A., }
August 9th, 1867. }

THE subject which principally prompts my writing, is the death of the Rev. Thomas Toomey, who acted as Superintendent of this Mission since the departure of Messrs. Duerr and Hartley. He died on the 10th of July last, after a painful illness of about six weeks.

It seems that since the commencement of this year the Lord has been giving him intimations more or less that the work he had appointed to him on earth was done, and that he should prepare to exchange earth for heaven. From January last, months of illness were appointed him, and once, during that time, we had occasion to despair of his life; however, God's purpose towards him was not then fulfilled; he raised him up and gave him a few months opportunity to pay a farewell visit to all the Churches on the beach and in the colony, and to administer to them for the last time the Holy Communion.

During his repeated attacks of illness, he manifested that resignation to the will of God, only peculiar to a sincere follower of Christ. He was somewhat desirous of taking a sea-voyage to some of the neighboring colonies for the benefit of his health, but postponed it until the Bishop's arrival. About the 24th or 25th of May, the fatal attack made its appearance. On the morning of the Sabbath that he was attacked he went in town, as was his custom, to preach before service; there he found a large concourse of people assembled to bury the body of a celebrated demon doctor. As a soldier of the Cross he took

that opportunity to denounce the mystic heathenish rites which they invariably practise over their dead, preach about the resurrection of the dead, and point out to them salvation as it is in Christ. On his return, he complained of much exhaustion and bodily indisposition; however, he performed his ministerial duties that day. The next day the disorder assumed an alarming nature, and confined him in his bed until he died.

His death has for the present thrown upon me the care of Rocktown station, and I am willing to do what I can for its well-being until the Bishop's arrival.

CHINA.

SEMI-ANNUAL REPORT OF THE MISSION
AT SHANGHAI.

SHANGHAI, CHINA, June 29th, 1867.

REV. AND DEAR BROTHER: In my Semi-Annual Report of December last, I mentioned the hope I then had that our Bishop would be here in time to send the Report for the six months, ending June 30th, 1867. However, as he has not been able to return so soon as he expected, it becomes my duty to send a short account of the state of the Mission.

Although we have had cause for sadness, yet we have also had much to cheer us in our work. The arrival of the Rev. Robert Nelson and family has been a source of much pleasure to all. The native as well as the foreign members of the Mission were rejoiced at their return.

Miss Fay has resumed her connection with the Mission. She had already done so informally, by invitation from Mr. Nelson and myself, before we had advices from you. On receiving your instructions confirming our action, she formally resumed her position as a member of our Mission.

Mr. Yung-Kiung has given up his very lucrative place in the employ of the Municipal Council, and has joined us in the mission work.

DEATH OF MRS. HÖHING.

Against these additions to our little band, I have to report the loss of Mrs. Höhing of Peking. Of her death, in April last you have been duly notified.

She had already won the good esteem and kindly feelings of the various missionaries of the field in which she was stationed. Though far from home and in a heathen land, she had the unremitting attention of many very kind friends during her last illness. Mr. Höhing seems much depressed with his heavy afflictions. Of the loss of his little son also, I believe you have been advised. His two surviving children have been taken in charge by some of the missionary ladies of Peking.

REV. MR. NELSON'S LABORS.

In regard to the labors of the members of the mission, I may state, that Mr. Nelson has taken charge of the studies of Mr. Yung-Kiung during his preparation for orders. He also takes part in the daily preaching to the Chinese at the Hong-que Chapel, and he visits the city when his time will allow of it. As you are aware, he has also the entire work of the foreign service, preaching twice every Sunday. The attendance has much increased since his arrival, and we have every reason to hope that this work is prospering in his hands.

MISS FAY.

Miss Fay has resumed her Chinese studies. She employs Ting Seen-Sang who is a quick and intelligent man, and I doubt not will receive much instruction himself, in thus reviewing the Christian books under her direction. She has taken charge of the girl's school in the city. The English Church Mission School is still under Miss Fay's supervision waiting for some one to be sent out to take it in charge. This it is hoped will be done when the New Bishop of Hong-Kong arrives; he is expected here in September next. Miss Fay has also taken the instruction of the children of Mr. Wong-Chai and others.

Of the other members of the mission, need only add that they continue their labors in the various parts of the work which they have already been reported as having in hand.

Mr. Wong-Chai remains faithfully at his old charge, the City Church.

MRS. THOMSON.

Mrs. Thomson has her girl's school Bible-reader and female Bible-class. She has just been able to get the services of another woman as a Bible-reader. This woman was long a teacher in Mrs. Keith's girl's school, and has been well-grounded in the truths of Christianity. Mrs. Thomson has also been aiding some of the old scholars of the girl's school, by getting needle-work for them from the ladies of the foreign settlement.

Mr. Yung-Kiung is now studying theology under Mr. Nelson. He is also doing some translation, and aiding in the service on Sunday, and in speaking at the Chapel during the week. He bids fair to become a very valuable addition to the mission.

Hoong-Niok continues his studies with me, and his charge of the Native Mission Schools. These I may add are in a very prosperous condition.

He speaks at the different stations, and is as active and energetic as ever.

TOUR IN THE COUNTRY.

He accompanied me in April and May on a long tour in the country. We visited some of the largest cities in this part of China, sold and distributed a great many books and tracts of various kinds. I had no passport, having forgotten to take one with me. However, we met with no hindrance from any one. We spoke often to large crowds; they always kindly received us and listened to what we had to say. So far as any obstacle that we met with would go to show, it would seem that this whole region is fully and entirely open to the preaching of the Gospel. What we need is men, means, and a good organization to carry on the work, and then with

the blessing of God, (without which all else is vain), the Church will take root and spread forth her branches.

A SERVICE FOR THE CANTONESE.

I should add that we have been trying to have a Cantonese service at our chapel for the large Canton population gathered at this port. Mr. Fryer of the Anglo-Chinese School has kindly undertaken to speak for us. He understands and speaks the Canton dialect very well. We have also the assistance of a young Cantonese, a pupil of Dr. Happer's of Canton. This service has succeeded thus far better than we had hoped.

The last news we had from Mr. Höbning was, that he and his children were well. He is living in the country not far from Peking.

I have no recent report from Mr. Scheschewsky.

He has gone on a long journey to the Jewish settlement in the province of "Honnan." Of this interesting trip, I trust we will send you a full account. I will not, therefore, anticipate him in his report.

I am very thankful to add, that the members of the mission are all well. We wait anxiously the arrival of our Bishop to reorganize the mission, and to set all in order. I trust he will soon be here. May God bless and guide him in the great responsibility laid upon him.

STATISTICS.

I have to report of baptisms as follows:

Adults, baptized.....	4
Infants.....	4

—
8

Deaths, adults, native.....	3
" foreign.....	1

Deaths, children.....	1
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—
5

Marriages native.....	1
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Scholars in schools.....	160
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Contributions for six months from the natives in silver and work.....	\$106 93
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The above items with regard to the

working of the mission, and its statistics for the last six months I respectfully submit, and remain,

Very truly yours,

ELLIOT H. THOMSON.

LETTER OF THE REV. ROBERT NELSON.

SHANGHAI, CHINA, July 6th, 1867.

MR. Thomson has no doubt informed you of the Mission affairs, generally and in detail. Having been here so short a time, of course it is but little I have to report.

On my arrival, I took charge of the English services in the Mission Chapel, twice on each Sunday. The congregations attending in the morning are usually small, while those attending in the evening are very much fuller. This field of work is large enough to be one of considerable importance, and to require a good deal of time and labor to supply it. Indeed, it might well employ the whole time and service of one man. And this would certainly be desirable, could a suitable person be gotten. I have been trying to get up also in Chinese, and am glad to find myself able to speak, now, intelligibly and easily enough to take regular part in the chapel duties here and elsewhere as I can make opportunity. A portion of my time, also, is employed in instructing Mr. Yung Kiung in his preparation for orders, an exercise very pleasant as well as instructive to me, and I trust may prove valuable to him. He applies himself well, and comes to me carefully prepared on his text-book. His prospect for usefulness is certainly, if it please God, much above that of any other assistant we have ever had from the Chinese. Because, with very good talents, these talents are so much better cultivated than in any other case we have had. He speaks readily, earnestly, and with point. And having a quick and inquiring mind, with habits of study, he naturally gives us high hope of great usefulness to his countrymen. God grant it may be so. The

numbers of Cantonese around us here are so large, that soon after my arrival, I proposed to Mr. Thomson, that we should try and get some Christian man from Canton, to have one or two services a week for them, in our chapel, as none of our Mission can speak the Canton dialect, and the Cantonese would not understand ours. Accordingly we found a Christian Cantonese, who is employed in the Chinese custom-house, here, and engaged him to come once a week and address those who would come in. An English gentleman, also, Mr. Freyer (a candidate for orders in the Church of England), who speaks the Canton dialect, kindly attends, and gives his aid. This field is new, and the experiment only begun, and, of course, but little judgment can be formed as to what may come of it. The people, so far, attend very encouragingly. Besides this, in the same chapel, among us, we hold service in the dialect of Shanghai, every day in the week but one, and the aggregate of hearers is by no means small. And though among them there be many "wayside" hearers, and "stony-ground" hearers, and "thorny ground" hearers, there is hope that there are some "good-ground" hearers, too. You would have been encouraged I know, could you have heard a conversation Mr. Thomson and I had, last night, with a man who has been diligently inquiring the right way for some time, and who began his inquiring by saying that he had tried the idols, and the spirits, and various religious schemes of his own people, and found, in his own experience, that they were all utterly worthless, and therefore he came to seek in the doctrine of Jesus, what he had sought in vain elsewhere. His case is a very interesting one, and I hope Mr. Thomson will write it out in full.

We are now comfortably settled again in the *Hubbard House*, the same quarters, in part, which we occupied many years ago, Miss Fay being our neighbor, in the other side of the house. She is occupied in the charge of several schools, and in

Chinese studies, and she also gathers and instructs the children of several of our native members, and kindly gives us some help in the instruction of our children.

MEXICO.

EXTRACT FROM A LETTER FROM ONE OF THE REFORMERS.

ONE of the prominent leaders of the reform movement in the Mexican Church, and who has suffered much persecution for its sake, thus writes under date of July 5th, respecting the condition and importance of the work :

"While it is impossible to over-estimate the value of the present opportunity, we mean not to counsel any but well-considered action, and what is done must be done prayerfully and wisely. We do not invite an influx of inexperienced men who are unacquainted with the language and temperament of the Mexican people. We need experienced men who will be satisfied to act as the skilful physician towards the patient in whose case hopeful symptoms have appeared.

The primary and safest means to be employed is the increased circulation of the Holy Scriptures in the Spanish language. Colporteurs should be put into action wherever practicable. There is a great want of duly qualified native teachers: the children are growing up uneducated! What is to be done? When the way is so obstructed we can but commit our cause to Him, who made, in the depths of the sea, a way for the ransomed to pass over. War is averted and peace established, but permanent peace can only be secured by a universalized Gospel. With the happy transformations that have taken place in different directions, where that Gospel has been taught and preached, it were a reproach to us to be distrustful. Fortified by the encouragements God has vouchsafed us, if the Church in Mexico should become entirely reformed, and free from the error of the Church of Rome, there will be a most noble centre and basis for new and extended Missionary operations."

SUMMARY OF NEWS.

UNITED STATES.

AVERAGE LENGTH OF MISSIONARY LIFE.—A tabular statement in the *Missionary Herald*, shows, that the average length of time which the missionaries of the American Board have spent in their work abroad, is more than eighteen years, while those at the Hawaiian Islands have been in the field an average of twenty and one-quarter years each. This statement embraces all the living missionaries of the Board, except those who have gone out since January first, 1866, some of whom have but lately reached their fields.

BAPTISM OF JOHN ROSS' GRANDCHILDREN.—Three grandchildren of John Ross, chief of the Cherokee Indians, have been baptized at Bethlehem, in Pennsylvania, previous to their return to their own people, after having received their education in the day-school at that place. The ceremony took place in the same church in which, one hundred and twenty-five years ago, namely, September sixteenth, 1742, Count Zinzendorf baptized the first Indian converts.

ANNUAL MEETING OF THE AMERICAN BOARD.—At the Annual Meeting of the American Board at Buffalo, Secretary Treat presented a special report upon China. He said that, with one-half of the pagan world, China has only one-fifteenth of the missionary force. It has, by the last census, a population of 500,000,000; ten times as populous as the United States.

Secretary Clark presented a report on the necessities of the foreign field, calling for a large increase in the work, to meet the amazing demands which are made upon the Christian Church by opening fields, and great success in the present work. The Board calls this year for eighteen new missionaries, and three missionary physicians, to go to fields already

entered upon, and for forty new missionaries to occupy new and inviting fields, making sixty-one new missionaries.

The celebrated Newman Hall, of London, addressed the meeting, and in the course of his speech, he said: "Americans were known abroad for their princely style of doing things, and on the Continent there were three rates of charges—for Americans, English, and Germans. His request when the charges were exorbitant, was, 'Bring me a *German bill*;' and it was reduced one-third; but Americans never needed to have their bills reduced. If, then, Americans are so wealthy, and so ready to part with their money, here is a reason why this work of missions should be carried on with special zeal by them."

ENG AND.

MISSIONARY MEETINGS.—Daily services were held in the week previous to the Pan-Anglican conference, at which addresses were delivered by many of the Colonial and United States Bishops. The Bishop of Rhode Island referred to the joint clerical and lay action in the Convention of the Episcopal Church of the United States, and said, amidst an audible murmur of assent from all parts of the building, that if the Church of England would have its work well done, it must admit the laity into its councils. The exclusion of the laity from them was the great blot upon its system. In all the colonies, as well as in the United States, the lay element has been introduced.

HON. W. E. GLADSTONE ON MISSIONS.—Mr. Gladstone has delivered a speech on Missions, for which he has always shown a warm interest, in which he says: "It is almost an elementary truth, almost a truism, to lay down this doctrine—that Christians, individual Christians, and a people of Christians have positively no

right to enter into social and civil relations with those parts of the world which are not Christian, and decline to communicate to them the great treasure which they possess in the Christian religion, and without which all other treasures are valueless." It would be well if statesmen, generally, were impressed with the importance of the truth here stated.

A LARGE INCREASE.—The *Times* gives interesting statistics in regard to the Church of England, by which it appears that the number of incumbents has increased, in thirty or forty years, from five thousand to about thirteen thousand; one great cause being Bishop Blomfield's act against pluralities. The number of curates has remained stationary, being close upon five thousand. These statistics prove the growing activity of the Church, and also the large amount of work done by private voluntary effort, in founding new incumbencies and providing livings.

SIR HERBERT EDWARDES ON MISSIONS IN INDIA.—Sir Herbert Edwardes, K. C. B., lately addressed a large gathering of the clergy and gentry of Hertfordshire, at a lawn meeting held at Watton Woodhall, the seat of Mr. Abel Smith, M. P., on missions in India. He could bear his testimony, he said, to the fact that the missionaries were an earnest, self-denying conscientious body of men. With regard to the native Christians, they were of two classes, Romanists and Protestants. The Romanist converts, known in India as Portuguese Christians, were easily made after the manner of Xavier, who boasted that he had converted a village in a day, and baptised ten thousand in a month. The Protestant converts were of a different sort. They were carefully trained in the principles of our religion, and were not admitted to baptism until they had given proof that they had cast off their idolatry, with its vices. As a matter of experience

he (Sir H. Edwardes) could state that in the observance of Christian duty, and the value they set on Christian privileges, they were far in advance of our congregations at home.

SCOTLAND.

STUDENTS AT WORK FOR MISSIONS.—The students attending the United Presbyterian Theological Hall, in Edinburgh, have this year succeeded in raising about six hundred and sixty-eight pounds amongst their friends in all parts of the country, and have resolved to hand it over to the London Missionary Society for their mission in Madagascar.

THE ANTHROPOLOGISTS.—It appears by a discussion at the meeting of the British Association at Dundee, that the Ethnological and Anthropological Societies are pretty well agreed to ignore the Bible statement of the universal brotherhood of mankind, and to set up, at least, some sixty different creations of races in divers parts of the world, where man came into being endued merely with instinct, and had to work his way up to reason, &c., &c. Having failed to prove the African an ape, they are at least determined that he shall not be considered as of "one blood" with the European.

FRANCE.

ROMANISM AND INFIDELITY.—While Roman France rejoices in the hollow festivals and refilled coffers of Rome, Infidel France replies by its vigorously-offered subscriptions for the statue of Voltaire, and a rapid sale of the editions of the "Philosophical Dictionary."

HUNGARY.

RESULT OF THE CONTROVERSY WITH AUSTRIA.—The settlement of the long controversy between the Emperor of Austria and the Hungarians promises to have a

beneficial influence on the evangelical cause in that country. "Instead," writes a Jewish missionary from Pesth, "of being under one of the most despotical, we find ourselves at once under one of the most liberal governments on the Continent, for Hungary takes its place now among the freest countries in Europe. The door is thus opened wide for evangelistic work, and we shall have a feeling of liberty and security in carrying out arrangements and prosecuting our labors such as we have not hitherto enjoyed."

Turkish houses in the town were dilapidated and falling into ruins, while those in which the Albanians lived were sound and strongly built. He asked an old Turk the reason. "Why do you ask me," replied he, "when you know better than I? Are not the great nations of Europe to divide us amongst them? Our destinies are written down; the strong shall resist and be killed. The cowardly shall submit and become infidels. Why should I repair my house for a Giaour?"

ABYSSINIA.

THE NUMBER OF THE CAPTIVES.—A letter to the *London Times* states that there are two parties of European captives—the smaller one at Magdala, which includes Mr. Rassam, Consul Cameron, and Messrs. Stern and Rosenthal; the others, with or near the king, at Debra Tabor and Gaflat, which includes Mrs. Rosenthal and child, Mr. and Mrs. Flad, and three children, with all the German artisans, two missionaries of the Scotch Church, and others.

OOROOMIAH.

MOHAMMEDAN BRUTALITY.—The Rev. Coan writes: "Oppressions were never more rank. The agent sent here by the Government to protect the Christian subjects of his Majesty, has been able to do next to nothing for their relief. His Excellency, Mr. Alison, of the British embassy, has been, and is now, doing all he can to bring about some amelioration in their condition; but the masters bribe the authorities, and thus nullify all efforts in behalf of the poor people. I think I have never known so great uneasiness, and such a state of unrest among them as there is present. They seem to be weaned even from the churches of their fathers, from the graves of their kindred, from the home of their childhood and youth, from their beautiful and pleasant fields and vineyards, their orchards and gardens, and sigh to escape to some asylum where their

ITALY.

DEMANDS OF THE LIBERALS.—The programme of the Liberal members of the Italian parliament, taken from their own journals, is: 1. To the laity the right of electing parochial clergy, and of administering the temporal affairs of the church; 2. To clergy and laity the right of electing bishops; 3. The abolishment of vassalage in Rome, with an order of metropolitans substituted for the Pope; 4. The abolition of enforced celibacy of the clergy; 5. Free circulation of the Scriptures in Italian; 6. A liturgy in Italian; 7. The communion in both kinds, and, 8. Voluntary, not enforced confession.

TURKEY.

THE TURKS DYING OUT.—Recent travelers remark that the Turks are dying out gradually, and that the wealth and influence they formerly possessed is passing to the hands of Greeks and Slavonians. The Turks themselves seem aware of it, and resign themselves to what they deem to be their destiny. "Is it not strange," lately said an old effendi to a Greek merchant, "that you Giaours are lodged in places while we Mussulmen live in hovels; you walk in the streets richly dressed, and we wear patched up kaftans. You are pashas and we are dervishes; and," he continued, "why not if God wills it?" A late French consul at Eucharest tells a similar story. He had observed that the

homes may not be polluted by the beastly lusts of brutal Mohammedan masters and their viler servants and underlings, who lie in wait continually to waylay and kidnap their wives and daughters, thus not only robbing them of their dearest treasures, but also, by Mussulman law, sequestrating their estates. Hopes so long deferred have made their hearts sick."

SIERRA LEONE.

FEMALE EDUCATION.—The *Church Missionary Record*, giving an account of the erection of an edifice, at the cost of two thousand five hundred pounds, for a female boarding-school at Sierra Leone, the money being an anonymous gift of a gentleman in England for that especial purpose, says truly: "The educational process is going on amongst the men; that of females must keep pace with it, or else disastrous consequences must ensue."

MONROVIA.

CHURCH BUILDINGS.—The churches in Monrovia are large, commodious, and well ventilated. The congregations are well-behaved, orderly, devout, and seem to fully appreciate the sacred lessons taught them from the pulpit. The clergy appear to be zealous and good men, who are trying to do all they can to promote the cause in which they are engaged—to advance the tide of civilization and unfold the sacred banner of the Cross, among the unnumbered millions who inhabit this broad and beautiful land. Many of these are highly educated men. Among the numbers are Rev. Alexander Crummel, Rev. E. W. Blyden, Rev. G. W. Gibson, and Mr. Amos. I have visited all the churches in Monrovia. Their services are well and orderly conducted, and many of the sermons are practical, able, and beneficial to the hearers. All of these churches have very interesting Sabbath-schools connected with them. The Episcopal Church, a fine stone building, gothic style, was built by

money raised by the Sabbath-school children belonging to Dr. Tyng's Church, city of New York. It cost ten thousand dollars.—*African Repository*.

INDIA.

A REMARKABLE MOVEMENT.—In a recent statement Dr. Duff makes allusion to a remarkable movement in India, in a district in the eastern division of Nagpore. The proprietors are Hindoos of the higher castes, while the Brahmins are all-powerful there, the bulk of the population being very poor and tyrannised over by those whom they have been taught to regard as a sort of demigods. At last one of their own number declared himself sent from heaven to deliver them. For six months he retired into the woods to fast, meditate and pray. When his return was expected upwards of a hundred thousand people assembled in a spacious plain near the village of Girade, watching for his advent. He told them that his message to them was, that they were to throw off the oppressive Brahminical yoke, to fling away their idols, to worship the one only God and Creator of all things, not by outward symbols, but by meditation and prayer. The report is that thousands, if not tens of thousands, obeyed the summons.

INDIAN ARCHIPELAGO.

CALLING IN VAIN.—The islands between Florio and Timor, and northwards as far as the Sangar and Talant Islands, contain a population mostly of *nominal Christians*; that is to say, they were Christians one hundred and fifty or two hundred years ago, and now retain the name of nothing else. They have ever since been neglected, except when one of the Dutch clergy makes a voyage amongst them and baptizes them by dozens at a time. The poor people would hail missionaries with open arms, but they have called for that the last hundred years and there has been no one to answer their call.

JAPAN.

LITERARY LABORS.—Dr. Hepburn has returned to Japan, after bringing out his dictionary at Shanghai. He began this dictionary when he first went to Japan, but at the time with a view of publication, not because he felt its preparation to be the best means for himself to learn the language. It grew, however, till his friends persuaded him to give it to the public. It has been a most laborious work. Each word is first spelled out in Roman characters according to the Japanese sound, then follows its equivalent in Japanese characters, and, lastly, the meaning and synonym. It is a work of seven or eight hundred pages, being in Japanese and English, and English and Japanese. A bookseller in Yeddo has engaged a thousand copies. Another missionary in Yokohama publishes a Japanese newspaper, which is an admirable channel for influencing the people favorably towards Christianity.

LOYALTY ISLANDS.

POPISH AGGRESSION.—The popish aggressions on the Loyalty Islands continue. The English missionary on the island of New Caledonia writes: "The Governor of New Caledonia, on his recent visit here, suspended all the Protestants chiefs, and, in the name of the Emperor, gave the rule of the land into the hands of three Popish chiefs, who had proved their worthiness in holding this office by their bitter persecution of the Protestants, and committing most atrocious outrages upon them. Previously their power to afflict was limited to their own tribes; now they are vested with power to carry out the operations of the priests over all; and the Protestant chiefs, who before were able to protect their people, are now, with them, given over to the cruelty and bigotry of these men—or rather the priests, whose tools they are. Two of these rulers have burned down the villages of their Protestant neighbors, from no other cause than

their being Protestants, and have perpetrated such other cruel outrages, that had they been committed by the Turks on the Catholics of the Levant, would have quickly brought out a French fleet and an army of defence."

NICARAGUA.

DESIRE TO UPROOT PROTESTANTISM.—

It appears that the Nicaraguan Government is straining every nerve to obtain possession of the harbor of Bluefields, and expresses the assurance that England will not object to abandon the protectorate of at least this portion of the Mosquito Territory, and the Romish priests, who have hitherto signally failed in their attempts to destroy the work there, are looking forward with the strong assurance that, when the political power is once in the hand of the Nicaraguans, the Romish faith will be established throughout the whole country, and Protestantism uprooted. The Moravian brethren express great anxiety on this subject, and information received from other quarters shows that their fears are not groundless.

GREENLAND.

INTELLIGENCE FROM THE MORAVIAN MISSIONS.—The *Periodical Accounts* of the Moravian Church for September, says: "Early ships from this country have brought letters from the northern stations, dated May eighth. At all of these the Lord's blessing has been enjoyed in an unusual degree, both in spiritual and temporal things. The winter had been mild, and the take of seals sufficient, though not large. The attendance at the meetings and schools was good, especially in Passion-week and Easter. From the southern stations the reports are also favorable, that from Lichtenau containing, however, the one sad item of intelligence, that it has pleased the Lord to call home to Himself, S. L. H. Hilbig, who has been for five years engaged in the service of the Greenland Mission."

MISCELLANEOUS.

"AM I MY BROTHER'S KEEPER?"

Must I my brother keep,
And share his pain and toil?
And weep with those that weep,
And smile with those that smile,
And act to each a brother's part,
And feel his sorrows in my heart?

Must I his burden bear,
As though it were my own;
And do as I would care
Should to myself be done;
And faithful to his interests prove,
And, as myself, my neighbor love?

Must I reprove his sin?
Must I partake his grief,
And kindly enter in,
And minister relief?—
The naked clothe, the hungry feed,
And love him, not in word, but deed?

Then, Jesus, at Thy feet
A student let me be;
And learn as it is meet,
My duty, Lord, of Thee;
For Thou didst come on mercy's plan,
And all Thy life was love to man!

Oh, make me as Thou art,
Thy Spirit, Lord, bestow—
The kind and gentle heart
That feels another's woe;
And thus I may be like my Head,
And in my Saviour's footsteps tread.

ON THE PRE-EMINENCE IN THE MISSION-ARY WORK.

In the great work of missions no church, no nation, can claim exclusive pre-eminence, whether in the character of its missionaries, the wisdom of their plans, or the blessing which has followed their labors. Our Moravian brethren began in modern times, and have run a most useful course, for which all churches honor them. The scholars of Francke and their successors, Ziegenbalg and Schultz, Walther and Dahl, Hultzmann and Breithaupt, and Schwartz and Gericke next founded and carried on the Danish mission in South India. The great trio of Serampore were English Baptists. Holland sent Vanderkemp to South Africa, Gutzlaff to China, and Kindlinger to Madras. English

Churchmen have Christianized New Zealand; American Congregationalists long since took the Gospel to Hawaii; English Wesleyans took Tonga and Fiji, and English Congregationalists founded the mission in Madagascar. All societies have befriended the despised races of Africa and, in so doing, have borne and still bear the reproaches of their own countrymen. The Free Church of Scotland has devoted itself greatly to the Jews. The Congregationalists of New England have, under God's blessing, been restoring life to the Eastern Churches. This variety of origin among the laborers is strikingly exhibited in India. The six hundred foreign missionaries laboring in that empire belong to twenty-five different societies, and have been trained under many forms of church government. During the last fifteen years perhaps the most solid advance by native churches has been attained in the English Church Missions and their neighbors of the London Society in Tinnevely and Travancore. The most enterprising mission was that of the American Episcopal Methodists; the largest number of men was sent by the Church Missionary Society; the most rapid extension was made by American Baptists among the Karens and the Berlin brethren among the Koles; the martyrs of the period were American Presbyterians; and the palm of self-denial must be given to the three Moravian brethren, who buried themselves among the Himalaya snows—*Rev. Dr. Mullens.*

STAND FIRM.

When the battle of Waterloo was being fought, courier after courier came hurrying up to the Duke of Wellington, saying that unless one brigade, which held a very important position, was immediately relieved or withdrawn, they must soon be overcome, or else cut to pieces, and all be killed. Wellington sent each one back with the order: "Stand firm." Another

one came, and received the same message.

“But we shall perish,” said the officer.

“Stand firm,” said Wellington.

“You’ll find us there,” replied the officer.

And when the victory was gained, every man of that brigade was there, but—

DEAD!

No doubt the great General saw that if

every man who was in that important position did not stand his ground and fight until he was cut down, the victory would not be gained.

We are trying to gain the victory for Jesus, and to bring the world to own Him as its Lord and King. Shall we be less faithful in doing our duty?

The Carrier Dove,

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The paper has a steady increase in its subscription-list, and consequently a growing influence with the youth of our Church. It now has a monthly circulation of thirty-three thousand copies. A gentleman writing recently and ordering copies, says: “I am acquainted with nearly all the children’s papers issued in the United States, and several English ones, but have never yet seen anything which equals the CARRIER DOVE. I hope to be able to do something for its circulation.” Will not other friends who think well of the paper aid in introducing it into Sunday-schools and families where it is not now taken?

SPECIMEN COPIES SENT, POSTAGE FREE, ON APPLICATION.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Sept. 1st to October 1st, 1867.

Vermont.

Rhode Island.

Windsor—St. Paul’s..... \$2 68 2 68

Bristol—St. Michael’s, including \$18
from Ladies’ Society..... 200 00

Acknowledgments.

<i>Jamestown</i> —St. Matthew's.....	\$2 00	
<i>Newport</i> —A friend, for repairs at Cavalla.....	20 00	222 00

Connecticut.

<i>Stratford</i> —Christ.....	91 00	
<i>Trumbull</i> —Christ.....	5 00	
<i>Waterbury</i> —N. Emily Bolster's Mis- sionary-box.....	1 00	97 00

New York.

<i>Amenia</i> —C. A. Rundall.....	20	
<i>Brooklyn</i> —St. Ann's, for Africa.....	85 89	
St. John's, for Africa.....	50 05	
Lennie's Missionary-box.....	1 37	
<i>Clermont</i> —St. Luke's.....	4 37	
<i>Fishkill</i> —Trinity.....	20 00	
<i>Glenham</i> —St. John Baptist, \$11; S. S., \$1.75.....	12 75	
<i>Hempstead</i> —St. George.....	5 00	
<i>Hudson</i> —Christ.....	32 53	
<i>Hyde Park</i> —St. James'.....	12 00	
<i>Lithgow</i> —St. Peter's.....	2 25	
<i>Matone</i> —St. Mark's.....	10 00	
<i>Manhattanville</i> —St. Mary's.....	23 00	
<i>New York</i> —Annunciation, a member... Trinity Chapel, Mission for Honolulu.....	8 50	
Mrs B. and others.....	20 00	
A friend, for Bp. Payne....	10 00	
Allen M. Clay, Miss. box... For Foreign Missions.....	25 10 00	
<i>Nyack</i> —Grace.....	15 36	
<i>Pittsburgh</i> —Trinity.....	23 83	
<i>Rockaway</i> —Trinity.....	12 00	
<i>Rossville</i> —St. Luke's.....	5 00	
<i>Eye</i> —Christ.....	127 54	
<i>Saugerties</i> —Trinity S. S., for Cretan children, Athens, Greece, \$14.77; Rev. J. J. Robert- son, D.D., annual sub. to Africa, \$25.....	39 77	
<i>Whitestone</i> —Grace.....	100 00	626 81

New Jersey.

<i>Elizabeth</i> —St. John's, \$11.51; S.S., for Orphan Asylum, Cape Pal- mas, Africa, \$28.64.....	146 15	146 15
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Pennsylvania.

<i>Cardington</i> —Mission S. S., for Africa... <i>Cheltenham</i> —St. Paul's, for Cape Pal- mas, \$100; for Rev. Mr. Wilcox's Ch., \$100; for Church repairs, Africa, \$50; for Africa, Gen- eral, \$93.31.....	343 31	3 00
<i>Francisville</i> —St. Matthew's, \$27.50; five-cent coll., \$52.50.....	80 00	
<i>Germantown</i> —Christ, five-cent collec- tion, for Mission House, Phila.....	41 75	
<i>Great Bend</i> —Grace, for Hoffman Train- ing School, Africa.....	11 00	
<i>Gwynedd</i> —Messiah, \$7; Acuff, Mis- sionary-box, \$2.43.....	9 43	
<i>Lancaster</i> —H. K. Benjamin, for ed. of Samuel Bowman, Af.....	30 00	
<i>Bower Dublin</i> —All Saint's.....	65 00	

<i>Mount Airy</i> —Grace, five-cent coll.....	\$19 00	
<i>New Milford</i> —St. Mark's, \$11.15; S.S., \$2.50, for Training School, Af.....	13 65	
<i>Norristown</i> —St. John's S. S.....	20 00	
<i>Philadelphia</i> —Miss C. C. Biddle's clas*, towards Miss Savery's Passage to Africa.....	10 00	
<i>West Marlboro'</i> —St. James'.....	1 87	
<i>West Philadelphia</i> —St. Mary's S. S., towards a Steam- boat for Af.....	20 00	669 01

Delaware.

<i>Brandywine Village</i> —St. John's colored S. S., for Af.....	14 00	
<i>Christiana Hund</i> —Christ, towards Miss Savery's passage to Africa, \$100; for Ch. Epiphany, Africa, \$16.37.....	146 37	160 37

Maryland.

<i>Frederick</i> —All Saint's, five-cent coll....	39 00	39 00
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Ohio.

<i>Cincinnati</i> —St. John's.....	100 00	
<i>Put-in-Bay</i> —St. Paul's S.S., \$1; Gussie Duerr, \$3.....	4 00	104 00

Michigan.

<i>Grand Haven</i> —St. John's.....	3 15	3 15
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Virginia.

<i>Richmond</i> —Miss Edwards.....	10	10
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Tennessee.

<i>Knoxville</i> —St. John's, Edward J. San- ford, \$10; Anna Chev- aness, \$10; Dr. O. J. Hill, \$5; Geo. H. Smith, \$5, for China.....	30 00	30 00
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Georgia.

<i>Augusta</i> —Mission Services, S. S. class Missionary-boxes.....	2 10	2 10
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South Carolina.

<i>Charleston</i> —St. Luke's S. S.....	13 08	
Grace S. S.....	10 00	23 08

Legacies.

<i>Greenpoint, N. Y.</i> —Estate of Mrs. Wood, ½.....	15 00	
<i>Stratford, Conn.</i> —Estate of Mrs. G. T. Bedell, for Greece.....	100 00	115 00

Miscellaneous.

Interest on Bohlen Fund.....	1400 00	
" S. American Fund.....	756 22	2156 22
Amount previously acknowledged.....		\$4,396 67
		76,955 81
Total from Oct. 1, 1866, to Oct. 1, 1867...		\$81,352 48

CORRECTION.—The acknowledgments from Brownsville, Tenn., should be credited to Brownsville, Diocese of Pittsburgh.

The amount received from St. Andrew's Church S. S., from five-cent collection, should have been \$50, not \$5

The amount received from Windham, Conn., was 75 cts not \$75, as the printers made it appear.

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

NOVEMBER, 1867.

COMMUNICATION.

(Continued from last Number.)

SIGNS OF PROMISE.

OF Florida, the Superintendent, who is a Southern man, says:—"What may be the destiny of this race I know not; but it is self-evident that our peace, happiness, and well-being depend upon their improvement and mental education. Nothing short of this can fit them for the condition into which they are thrown. We have no reason to hate the black man. He has done nobly. It has been by his strong arm that we possess our wealth; and I must repeat what I have said all the while, that it is no loss of position to teach a colored school."

Of Alabama the Report says:—"Less opposition to Freedman's schools exists than in some other States. The reason is obvious; the lower white population follows in the wake of public opinion, as constituted by the better classes, and both schools and teachers are respected; some of the latter are natives of the State and from good families." The Superintendent adds: "We recognise these approaches to a better sentiment in regard to universal education, with much satisfaction; and the time will be welcomed when the degradation of any class in society becomes a sufficient reason, for united popular effort at their elevation."

In Mississippi, we are told, that "a favorable change is going on in the minds of white citizens. They have given some assistance, by furnishing lumber and money; and the general tone of conversation shows that a more friendly state of feeling is prevailing toward the government and the North."

In the corroboration of this statement concerning the public sentiment in Mississippi, we take the following from the columns of one of our daily newspapers just published:—

EDUCATION OF FREEDMEN.

"The Commissioner of the Freedmen's Bureau has received a report from John J. Naughton, Esq., General Inspector of Schools under the supervision of the Bureau, giving the condition and circumstances connected with the education of freedmen in the State of Mississippi. The report notices a very thorough earnestness on the part of the white people of Mississippi, to see the freedmen properly educated; and schools are being organised and established in almost every part of the State.

In some places the whites have given the freedmen lands on which to build school-houses ; while at many other places, as at Canton, Corinth, Jackson and Odessa, they have aided the freedmen by contributions of money for purchasing sites on which to build school-houses.

The Inspector says in his report that he talked with no leading influential white man in Mississippi, whatever may have been his views with regard to the late rebellion and the abolition of slavery, who did not express the opinion, apparently with great earnestness, that the abolition of slavery is a fixed fact, and that the freedmen ought to be educated.

Some of them expressed the opinion that the freedmen are to be in the future, as in the past, the laborers of the south, and if they would procure the development of its highest industrial resources then education must be thoroughly cared for."

In Louisiana, as we so well know, there was great opposition to all efforts in the direction of negro education. In the language of the Report of General Sheridan quoted in the document before us : " Many acts of personal violence were committed on the teachers, school-houses were burned, and pupils beaten and frightened." " As the military force began to be withdrawn from the smaller places in the country schools had to be discontinued. Planters refused to board the teachers, and they had to abandon their schools or occupy rooms and board with the colored people."

To which is added : " In April and May the feeling of hostility began to decrease. The planters found that the freedmen worked better when their children had the advantage of education, and were very glad to have the schools established. In some cases they allowed teachers to room and board in their own houses." As a further indication of an improved sentiment on this subject the report before us gives a letter from Dr. Shakspeare Allen, of St. Mary's parish, who is a prominent planter of the State. After giving some account of the success of a school, which he had established, and which was taught by " a young negro woman," he adds : " Here then my dear sir is a fact (a small one, I'll admit, but nevertheless a fact), which cannot be written down. A full-blooded black woman with a very ordinary education in the rudimentary branches of English takes twenty-three full-blooded negro children, who had never been ten miles from the plantation where they were born, and in six months teaches them as much as any white children of the same age know."

" Another fact has been developed by this experiment, viz. that with very little assistance, *the negroes will educate themselves*. Let but the miserable prejudice and the feeling which exists on the part of the old slave-owners toward the blacks, be done away with, (*and a great change is already going on here*), and with blacks for teachers it will not be long before there will be a school on every plantation. I am beginning, or rather their own interests are doing it, to engage some of our largest land-owners in the cause of education, and I am in hopes, sir, that you will have a pleasant report from St. Mary's in a year or two."

The Superintendent of Tennessee in giving an account of the burning of several school-houses in that State, says : " Charity leads us to suppose that the above outrages were instigated by a few violent men, and not countenanced by the majority of the people. A change for the better has taken place in the popular feeling toward colored schools, and it is presumed that such occurrences will never be repeated."

In conclusion the report says, in reference to this subject : " Opposition to the freedmen's education is ceasing. In some cases its *worst fury toward the schools has been calmed and turned to favor*. *The best classes of Southern men are already with us*."

We have been careful to give these repeated statements in the precise language

the different Superintendents. They are on the ground, have a full and accurate knowledge of the whole subject, and what they say comes with an authority far better than that of any chance visitor or newspaper correspondent, whose means of information, or whose prejudices or motives we know nothing of. We are by no means so sanguine as to suppose that all opposition to the impartial education of the black man has ceased, or even that occasional acts of violence toward them or their teachers may not yet be heard of. It must take time to overcome and entirely root out the ideas of the past. We must be *patient, calm, and hopeful*. Wonderful things have already been accomplished, and the future is full of promise.

While we are greatly encouraged in our work by the growing sentiment in favor of negro education, we are no less encouraged by the results which have followed the efforts to instruct and elevate this race. They have shown themselves capable of far higher attainments than was supposed, even by the friends of emancipation, and have given undeniable tokens of a power to become an independent and self-reliant people. In confirmation of this, we quote the following language from this Report: "The freedom of the slave has been universally confirmed, and he has proved himself worthy of it. The charge that the negro is 'too stupid to learn,' has passed away with the old cant, that he was 'too ferocious to be free.' We shall soon forget the existence of either, or wonder that they could for a moment have had their influence. A seeming inspiration is upon them as a race. It quickens a vitality they had not been supposed to possess; and we ourselves can but glow with the future which rises before this race, hitherto the least in human estimation."

Some *facts*, showing how the Freedmen have met the efforts in their behalf, the progress they have made, and the steps they have taken toward *real* independence, will be of value here. Nothing can exceed their eagerness to learn to read and write. Not only children and adults are rapidly acquiring these *wonderful* accomplishments, but even the aged are peering into the printed page with the hope that knowledge is there for them too. To give the number of organized schools, with their teachers and pupils, would by no means represent the whole educational work that is now going on among this people. "Thousands of children who have become advanced, are teaching parents and older members of the family; so that every freedman's home in the land is a *school-house*, and instead of scenes of sorrow and stupidity, perhaps of brainless mirth, whole families have become pupils. The hitherto vacant minds, both of old and young, open with new ideas, and desolate hearts leap to the light with a *new-found joy*." More than half a million are now studying the spelling-book, or reading the pure Word of God.

Some of the cases reported, will serve as illustrations of the resolution that is upon this people, to make this work the one great and earnest effort of their life, and thus demonstrate their manhood in the face of opposition and prejudice. In one of the schools, an aged woman, who has borne the storms and trials of life for more than eighty years, said to her teacher, one morning, as she entered the school-room, "I am determined to make the effort to learn to read my Bible before I die, and if I fail I will die on the way." One of the North Carolina schools furnishes an instance of interest in acquiring knowledge, that we may safely say, was never before equalled in the history of education in any country. There, day by day, and week after week, there sat, side by side, representatives of four generations in a direct line, viz.: a child, six years old, her mother, grand-mother, and great grand-mother, the *latter over seventy-five years of age*. All commenced the alphabet together, and persevered till each could read the Bible fluently. Their patience is beautifully shown in the report of a teacher in Mis-

souri, who says: "The people are patiently waiting for something to be done for them. As a poor toil-worn mother of a large family said to me yesterday, 'Waitin' an' prayin.' Don't fret about us, honey. When God brought us out of slavery, He know'd we'd need education, an' He will give it to us.'" With these qualities of *patience and perseverance*, who shall set the bounds to the attainments and elevation of this people, except He who directs all things towards His own wise ends?

The black man's capability of improvement has been demonstrated again and again, and should no longer be questioned. There are abundant evidences of this capability in the Report we are reviewing, from which it is evident that this people will not disappoint the expectations of their most sanguine friends. As an evidence of the rapidity with which colored children advance into the higher branches, the statistics before us show that there are some twenty-five thousand pupils in writing; fifteen thousand in geography; over thirty thousand in arithmetic; and from fifteen hundred to eighteen hundred in higher branches, while all are still rapidly progressing. And it is noteworthy that about one-third of the teachers in the day and night schools are colored persons.

As an evidence of the growing intelligence of this people, it is stated that in Georgia alone there are forty thousand colored men who read the news of the day. Throughout the country a number of newspapers are published by themselves, *edited, owned and printed by colored men*. There is one in one of the Southern cities, with a colored publisher and editor, where all the type-setters and pressmen *were slave boys on plantations when General Sherman's army passed through Georgia*. The following list of their papers cannot fail to be interesting, while it must surprise many of our readers. *The Elevator*, San Francisco, Cal., circulation 2,300 copies, edited by a colored man; *The Pacific Appeal*, published by colored men; *The New Orleans Tribune*, a daily and weekly, each issue about 10,000 copies, managed and edited by colored men; *The South Carolina Leader*, circulation nearly 1,000 copies, printed and partially edited by colored men; *The Zion's Standard and Weekly Review*, N. Y., circulation 4,000 copies, colored people do all the literary and mechanical work, William Howard Day, (colored,) Editor; *The Christian Recorder*, Philadelphia, published by the Conference of the African Methodist Episcopal Church, circulation 5,000 copies, Rev. James Lynch, (colored,) Editor; *The People's Journal*, Brooklyn, N. Y., circulation 2,000 copies, edited and printed by a colored man; and *The Freedmen's Torch Light*, a monthly paper, both published by the African Civilization Society. *The Colored Citizen*, Cincinnati, Ohio, circulation 2,400 copies, under entire control of colored men.

Most of our readers doubtless never saw or heard of one of these publications. For they, like the majority of other *intelligent white people*, know little of what is going on among this neglected race. But these things show a degree of intelligence and improvement that we may well call *wonderful*. As a single illustration of what they are capable of in the higher branches of learning, we may mention the case of a *native African* in South Carolina, who is a thoroughly educated man, and a distinguished linguist; *who converses fluently in ten different languages*, and who is equally conversant in the Greek Testament and Koran. This man is now laboring as a field-hand, while he gives his earnings to teaching his fellow-laborers. And it is said, if his food could be furnished him, he would earnestly devote his whole time to the education of some eighty children in his immediate vicinity. This statement is made on the authority of Brevet Major-General R. K. Scott, of the Freedmen's Bureau.

EDITORIAL.

AN APPEAL

To the Bishops, Clergy and Laity of the Protestant Episcopal Church in the United States.

DEAR BRETHREN: The Church has recognized her duty to the Freedmen, by appointing a Commission to work in their behalf; to give them secular and religious knowledge and to aid in fitting them for the new sphere which, in the Providence of God, they are called to occupy.

The Church has also signified her sense of the peculiar fitness of the month of November—the usual Thanksgiving season—for contributions to this great object, than which, none now presses upon her more earnestly for speedy aid.

In issuing this appeal, therefore, the Committee feel that they are only expressing the mind of the Church herself, in asking, at this time, for greatly enlarged contributions to this noble and imperative work.

The Committee feel deeply and painfully impressed with the fact, that comparatively few of the Clergy and Laity have, as yet, felt the importance of the work entrusted to the Commission.

Four millions of human beings—in a great measure unable to help themselves—laid at our very doors, and looking largely to us for that measure of aid which shall fit them for citizenship in a great Republic; and give them such religious training as shall make them, through God's grace, His humble servants here, and fit them for His Kingdom of Glory hereafter; the work is immense, and the duty of the Church in this connection can hardly be over-estimated.

In addition to the work of continuing the schools established heretofore at various points—to do which the Committee are now greatly straitened for means—they have, in the fulness of faith, and relying upon an increased earnestness on the part of the whole Church in the work entrusted to the Commission, undertaken to maintain two schools of a much higher order; one at Charleston, S. C., the other at Raleigh, N. C.

“In the Spring of 1866, the convention of South Carolina appointed a Board of Missions to the Freedmen, to which was committed the whole subject of their instruction. The Board at once entered upon its duties with great vigor, and, through one of its members, obtained funds to purchase the United States Marine Hospital, at Charleston, a building admirably adapted to the purposes of a school, and capable of accommodating fifteen hundred pupils.” To carry on this work so auspiciously begun, the aid of

the Commission was invoked. The school now embraces a principal and twelve assistant teachers, and numbers nearly one thousand pupils. It is confidently expected that the zeal and energy of the people of Charleston manifested in establishing this school will result in great good to the Freedmen throughout the State. Indeed, it is understood that three schools have already been commenced at other points, as a direct result of the establishment of the High School at Charleston, which shows the great importance of sustaining this work; the Committee have pledged to this school, for the ensuing year, at least seven thousand dollars, and they expect the Church at large, speedily to give them the means to redeem this pledge without trenching upon their other work.

The School, now being established at Raleigh, has received a charter from the State, and is known as the "St. Augustine Normal School and Collegiate Institute." This school, through the assistance of General Howard and others, has already received sufficient to provide a building. It has also received an endowment from the Executors of the estate of the late Charles Avery, Esq., of Pittsburgh, of twenty-five thousand dollars, the interest only of which can be applied to the use of the school. The Bishop and several of the clergy and laity of the diocese have become trustees of this institution, which is to be under the auspices and supervision of the Commission. Thus, this institution has become a fixed fact and a part of our work. The late Secretary and General Agent, Rev. Dr. Smith, has consented to become the principal of this school, and enters immediately upon his work. A considerable amount from the Church at large will be necessary to enable him to prosecute this work with vigor and success. It is expected that the Rev. Dr. Smith, in co-operation with the present Secretary and General Agent, will present the special claims of this institution to the Church; and all contributions made to him by individuals or congregations, or sent to this office specially designated for the "*Normal School at Raleigh*," will be faithfully applied to that object, and will be acknowledged in the Freedman's Department of the SPIRIT OF MISSIONS.

The Committee are persuaded that these two institutions now in actual existence are a great advance in their work—the beginning of an extended system which is rapidly to grow up under the fostering care of the Church. Large contributions are needed, and needed *at once* to sustain these noble schools. It is in these schools that we have our leverage, by which, with God's blessing, we are to bring mighty things to pass.

The Committee are in constant receipt of letters from brethren at the South, who seem well nigh overwhelmed at the vastness of the field open before them for teaching and for missionary labor; and who are asking for aid to enable them to carry out plans for instructing the colored people, and gathering them into the Church of Christ.

But the means are not placed at the disposal of the Committee, and they are consequently unable to render the assistance desired.

Fathers and brethren, this great work is laid upon *us*. The Master bids us enter his vineyard, and labor. We are called to no greater or more pressing work at this time, than this in connection with the Freedmen. Shall we do it—heartily—in the fear of God—remembering our accountability to Him?

By order of the Executive Committee,

CHARLES GILLETTE,

Secretary and General Agent.

NO. 10, BIBLE HOUSE, NEW YORK,
November 1st, 1867.

TO THE READERS OF THE SPIRIT OF MISSIONS.

Before this number of *THE SPIRIT OF MISSIONS* reaches many of our readers, our official relation to the Freedman's Commission, as Secretary and General Agent, will have ceased. We give up the work, in this form, only to resume it in another, and shall enter at once upon our duties as Principal and General Agent of the St. Augustine Normal School and Collegiate Institute, to be established in Raleigh, North Carolina, under the auspices of this Commission. In addition to this school we propose, in connection with the resident clergy, to inaugurate a Training School, for the education of colored ministers, and to found a church for colored persons. We are sure our readers all recognize the great importance of the work upon which we are about to enter, and will follow us with their sympathy, good wishes and prayers.

We have secured five thousand dollars towards the building, and about fifteen hundred dollars per annum, through an endowment, for the support of the Normal School; for the rest of its expenses, and for the entire cost of inaugurating and sustaining the Training School and the Church, we must look to the generosity of the members of our Church at large, and, for the present, to those in the North. The Executive Committee do not feel able to pledge a certain sum to this work, but they have requested us to co-operate with the Secretary and General Agent of the Commission, the Rev. Charles Gillette, who succeeds us, in presenting its claims to the Church. Offerings for the Normal or the Training School, if not given directly to us, should be sent to either the Secretary or Treasurer of the Commission, and should be specifically designated, "For the Normal School," or "For the Training School, at Raleigh." They will, in every case, be acknowledged in *THE SPIRIT OF MISSIONS*.

Although we now retire from the editorship of the Freedman's Department of THE SPIRIT OF MISSIONS, we will not say farewell, for we expect to address its readers, from time to time, in communications, respecting the work at large and our special field. In changing our relation to the Executive Committee we cannot restrain the expression of our regard and affection for its members, individually, and we earnestly pray that the blessing of Heaven may rest upon them and our successor in the office of Secretary, and crown their labors, in this great and glorious work, with abundant success.

Yours faithfully, in the Gospel of Christ,

J. BRINTON SMITH.

TO THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

DEAR BRETHREN: The Freedman's Commission is in great need of means to carry on the work committed to it. These means are wanted with the least possible delay.

The Secretary and General Agent, would be glad to hear from any of his brethren of the clergy, who are willing to have the claims of the Commission presented to their congregations, stating at what time such claims may be presented.

He would also be glad to hear from any brother who is willing to present the subject to his own congregation, and make a collection for the Commission, stating about the time when such collection may be expected. It seems desirable for the Committee to be able to make some estimate of what they are likely to receive, in order to judiciously prosecute their work.

The present Secretary and General Agent in entering upon his duties, feels that little can be done without the hearty co-operation of his brethren of the clergy and laity. But with such co-operation, accompanied by God's blessing—which all are desired earnestly to invoke—mighty things may be brought to pass.

CHARLES GILLETTE,

Secretary and General Agent.

TEACHERS.

THERE is here and there a congregation which has taken upon itself to support a teacher. Are there not many more which will do the same? We are confident that, if Rectors or some active individual under the guidance of their Rector would under-

take the work, five hundred congregations could soon be found, which would each sustain a teacher for the Freedmen.

How glorious such a work! What a rich harvest would soon be gathered in such a case for Christ and His Church? Who will enter into this field and labor for the Master?

REPORT OF THE FREEDMAN'S COMMISSION.

WHEN the Freedman's Commission entered upon the work entrusted to it by the Church, large demands were made upon its funds for the relief of the physical wants of the Freedmen. During the past year these demands have been very much less, and have been met by the ordinary contributions of clothing from our congregations, so that the Executive Committee have been able to devote themselves wholly, in the appropriation and use of their pecuniary resources, to "the religious and other instruction of the Freedmen."

PENNSYLVANIA BRANCH.

Early in last December, a number of ladies connected with various parishes of our Church in Philadelphia, with the advice and consent of the Executive Committee, organized a society, auxiliary to the Commission, under the title of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church. The pre-
 imposed relation of this Branch to the Commission may be seen in the following self-imposed restrictions, namely: that its selection of stations and nomination of teachers shall be subject to the approval of the Executive Committee; that it shall lay before the Committee monthly statements of its receipts and expenditures; and that its teachers shall send to the same body monthly reports of their schools. During the nine months of its existence, this society has received in money, five thousand, nine hundred and seven dollars, and eleven cents (\$5,907.11), and supplies of clothing and books, valued at twenty-five hundred dollars (\$2,500), and it has sustained in that time seventeen teachers, for longer or shorter periods, with eight hundred and sixteen pupils enrolled. The success of this society is largely due to the energy and zeal of its President, Mrs. Isabella James, and her laborious and faithful co-workers, who have performed the duties of their various offices with devotion and assiduity. Its past success supplies assurance of future prosperity.

FINANCIAL STATEMENT.

Cash on hand, as per Treasurer's Report, September 30, 1866.....	\$1,383 00
Received from sales of clothing.....	4,430 95
Received, during the year ending September 30, 1867, for general purposes...	19,783 09
And for special purposes.....	3,626 50
	<hr/>
Being from all sources, and for all objects.....	\$29,223 54
During the year, the Treasurer has paid.....	\$28,209 97
Drafts on the Treasurer outstanding.....	2,109 45
	<hr/>
Total—payments and drafts.....	\$30,319 42
Amount of drafts over receipts, September 30, 1867.....	1,095 88
Received and disbursed by Pennsylvania Branch.....	\$5,907 11

Which added to receipts of Commission.....	29,223 54
Give a total of.....	\$35,130 65
During the past year there has been received thirty-five packages of books and clothing, valued at.....	\$1,698 70

In addition to the gifts above acknowledged, the Committee are also indebted to the American Bible Society for large donations of Bibles and Testaments, and to the New York Bible and Prayer Book Society, the Church Book Society, and the Evangelical Knowledge Society, for supplying, at half-price, such of their respective publications as were needed.

From the above statement it will be seen that on the first of this month, the drafts upon the treasurer had exceeded the receipts, by one thousand and ninety-five dollars, and eighty-eight cents. As all salaries are paid monthly, in advance, and have actually been paid to the first of November, this deficit should be set down to the expenses of the present year. But for the kindness of the Treasurer, who consented to honor their drafts, the Committee would have been compelled to call home their teachers and suspend their work. It is hoped that this act of generosity will be appreciated by the members of the Church, and that liberal offerings will at once be made to relieve the treasury, and to enable the Committee to prosecute their work with greater vigor, and to extend it into many new fields to which they are invited, and which promise an abundant harvest.

The month of November is at hand, when the people of the land will be called to offer thanksgivings to Almighty God for the blessings of the past year. It has been thought by the Freedman's Commission exceedingly proper that this Thanksgiving season should be designated for offerings to their work, as the Advent and Epiphany seasons have been respectively set apart for offerings to Domestic and Foreign Missions. When a nation appears before God to offer praise, it should remember in its alms those whom the Providence of God has entrusted to its care and protection.

BEQUEST.

We record, with gratitude and thanksgiving to God, the first bequest to our Commission. Mr. J. Sullivan Warren, of Boston, who departed this life since the last meeting of the Board, among numerous other benevolent objects, remembered our work, and devised to our Commission the sum of two thousand dollars (\$2,000), to be paid within three months after his decease, and five thousand dollars (\$5,000) to be paid upon the decease of Mrs. Warren. The first named sum less the Government tax, was paid to the Treasurer of the Commission within the time designated. In the community where Mr. Warren lived and died, he was known and esteemed for his good works. Like his blessed Saviour, he literally went about doing good, relieving the wants and administering to the sufferings of his fellow-men in person. Many now rise up and call him blessed; and who can estimate the joy which will be his at the great day, when will be gathered the harvest of the seed sown through his legacies? He being dead, yet speaketh. May his example find many followers.

TEACHERS AND SCHOLARS.

Last year we reported "the number of teachers as twenty-three, and the number of scholars as sixteen hundred;" this year we have to report the number of teachers, employed for longer or shorter periods, forty-five, and the number of scholars enrolled,

sixty-two hundred. Add to these those connected with the Pennsylvania Branch, and the sum will be sixty-two teachers, and four thousand and sixteen scholars, giving an average of about sixty-four scholars to every teacher.

The Committee are exceedingly gratified to be able to state, that almost everywhere, the teachers of the Commission have been received and treated with great kindness, and they have generally won for themselves and the work in which they are engaged, the confidence and respect of all classes. There is hardly a place where we have established a school, the mass of whose inhabitants, both white and black, would not regard the withdrawal of our teachers as a great calamity.

HIGH SCHOOL AT CHARLESTON.

The Convention of South Carolina, which met in the Spring of 1866, appointed a Board of Missions to the Freedmen, to which was committed the whole subject of their instruction. The Board at once entered upon its duties with great vigor, and, through the aid of its members, obtained funds to purchase the U. S. Marine Hospital, at Charleston, a building admirably adapted to the purposes of a school, and capable of accommodating fifteen hundred pupils. Application was then made to the Executive Committee, for the appointment and support of a principal and four assistants, which was cheerfully and favorably responded to, although at the time the state of the treasury would hardly justify the additional expense. The Committee went forward, believing that the Church would sustain their action. The school was opened with appropriate ceremonies, in July last, and in a few days fifteen hundred applicants presented themselves for admission. Of these about nine hundred were enrolled. To meet the requirements of this large and unexpected number of pupils, more teachers were absolutely necessary, and eight additional teachers were appointed. Thus the school is scarcely to be said to have had either infancy or youth, but to have passed immediately from birth to mature manhood.

The importance of this work at Charleston cannot be over-estimated, and the Committee have resolved to give it liberal aid, pledging, for the ensuing year, at least the sum of seven thousand dollars. They confidently look to the Church for the means to redeem this pledge, without at all intruding upon their other fields of labor.

NORMAL SCHOOL AT RALEIGH.

The Committee have felt for some time that it was essential to the permanent success of their work that persons of color, of both sexes, should be trained as teachers, and thus become centres of influence in the enlightenment and elevation of their race. On this subject Bishop Atkinson thus writes: "In order that the education of the Freedmen at the South shall be general and effective, it must, to a great extent, be conducted by teachers of their own color. White teachers, able and willing to do such a work, cannot be procured in sufficient number either from the South or from the North, and therefore our resource must be to provide and to qualify young men and women of color, who shall be able to teach others also. In this point of view, a Normal School seems to be altogether indispensable to the successful accomplishment of the good work on which the Church has entered." Through the considerate kindness of Messrs. Josiah King and Thomas M. Howe, Esqrs., executors of the late Charles Avery of Pittsburgh, Pennsylvania, (who devised a large sum of money to be devoted to the elevation of colored people in the United States and Canada), and through the generous aid of General Howard, the Committee have

been enabled to organize a Normal School at Raleigh, N. C., which is soon to be opened under the auspices of the Commission. A charter for this institution, to be known as the St. Augustine Normal School and Collegiate Institute, has been obtained under the general law of the State of North Carolina, and a number of the clergy and laity of that diocese, with Bishop Atkinson at their head, have accepted the position of Trustees. Messrs. King and Howe have consented to give as an endowment of this school twenty-five thousand dollars, to be held in trust by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, the interest of which is to be devoted to the support of said school forever. The Domestic and Foreign Missionary Society was selected as the Trustee of this fund, because it is a regularly incorporated Society, representing the whole Church in the United States, and because, on account of its charter and character, its acceptance of the trust would be a pledge of the perpetuity of the institution, which it is proposed to endow. It will be necessary for the Board of Missions to adopt a resolution accepting the trust and to designate, and authorize one of its Treasurers to receive and hold the necessary funds or securities. The Committee are sure that the Board will join with them in grateful acknowledgment to Messrs. King and Howe, and to General Howard for their cordial coöperation.

In this connection it gives the Committee great pleasure to announce that, as the outgrowth of the Normal School, it is proposed to establish at Raleigh, under the authority of the Bishop of the diocese, and the direction and control of the resident Clergy, a training school for the education of colored ministers. The importance and value of such an institution must be apparent to all, and should command the sympathy and coöperation of the Church at large. Although not strictly within the line of their operations, it is most intimately connected with the education and elevation of the Freedmen, giving to the work completeness and symmetry, and they cannot, therefore, but wish the projected institution God speed.

FREEDMAN'S BUREAU.

The Committee are under great obligation to General Howard and the assistant Commissioners and officers of the Bureau in the several States for the aid which they have given to the Commission and its teachers, always extended, when asked for, with courtesy and promptitude. They are indebted for transportation of teachers to and from their schools, and for the erection of school-houses in various localities. The Pennsylvania Branch likewise acknowledges itself as the recipient of similar favors. It is but justice to say, that whatever General Howard or his agents have done, has been done under the law of Congress, authorizing the Bureau to aid benevolent associations in their effort to educate the freedman. He has given to our Commission, as he has to all others, not as a religious body, but as a benevolent association. This does not detract from the value of his gifts, but merely relieves him from the suspicion of appropriating public funds to the use of any specific church.

SECRETARY AND GENERAL AGENT.

The Secretary and General Agent having accepted, under the approval of the Executive Committee, the position of principal of the Normal School at Raleigh, to which he had been unanimously chosen by the Trustees, has resigned his office in this Commission; his resignation to take effect the thirty-first day of October ensuing. The Rev. Charles Gillette, of Steubenville, Ohio, has been unanimously elected his successor, and has signified his acceptance of the trust. Mr. Gillette has already entered upon his duties.

RESPONSIBILITY.

The field of the Committee's work has been continually widening and extending, and applications have multiplied from all parts of the South for the establishment of schools, the appointment and support of teachers, and the supply of books. Our Southern brethren are becoming daily more and more interested in the work of educating and elevating the freedmen, and there is no limit to the success which our Church could achieve in this department of labor, but that which is fixed by want of means. The Committee feel that the education of the freedmen, intellectually and spiritually, has a peculiar claim upon the sympathy and aid of the members of our Church in the North, from the fact that their brethren in the South are deeply interested in the work and desire to prosecute it. We speak what we do know when we say that there are hundreds and thousands of Episcopalians in the South, who, having in the past felt their obligation to instruct the colored people in religious truth, would fain to-day impart to them the light of secular and spiritual learning, and make them participants in all the privileges of the Christian Church; but are prevented by the want of means to sustain teachers and missionaries. In addition to the motive, found in the promotion of God's glory, which should influence every man, calling himself a Christian, to extend the knowledge of the Gospel and the Church of Christ, we have the entreaties of our brethren in the faith to come and help them. We ought to feel for, and seek to save the freedmen from the promptings of Christian love, and in obedience to the command of our Lord, to preach the Gospel to every creature; but how much more should we do these things when invited and urged by brethren, upon whom the responsibility primarily rests, to cooperate with them in this noble and beneficent work. The relations of our Southern brethren to the freedmen and ourselves, give us special facilities for holding forth the word of life, and for building up the Church of God among these children of Africa. And these facilities impose upon us increased obligations. It is very hard that those who see and know the needs of the freedmen, and desire to supply them, should find themselves powerless through want of means; and it is still harder that those who have means enough and to spare, should decline or fail to furnish the necessary aid. Shall it be said, that, while thousands of our fellow-men were perishing for lack of knowledge, and while brethren entreated us to help them in a work which God has devolved upon us as well as them, we shut our ears and our hearts to their cry, and were indifferent at once to the command of Christ, and to the claims of fraternal love and sympathy? While our Southern brethren are entreating us to help them, and application after application comes to us for aid, upon whom must rest the fault, if the freedmen are not taught in secular learning and brought into the Church of Christ? Clearly not upon the Churchmen of the South, but upon their Northern brethren who withhold the means required to prosecute the work, and withhold them in the midst of superfluity.

CONCLUSION.

When a great branch of the Christian Church, through its highest legislative body, calmly and deliberately, and under a sense of undoubted obligation, engages in a new field of labor, and inaugurates an agency for the cultivation of it, it is to be presumed that it has counted the cost, and that putting its hand to the plough, it will not look back, much less go back. A work begun for Christ should be prosecuted vigorously and perseveringly unto a successful issue. If there were reasons for commencing the work among the freedmen, there are still greater reasons for continuing it; indeed, the very fact that it has been commenced, should prove itself a sufficiently constraining

motive for carrying it forward. As we have day after day been compelled to decline applications for aid from our Southern brethren, through want of funds, we have asked ourselves, why did the Church establish a Freedman's Commission at all, and why did it authorize the appointment of an Executive Committee to conduct its work, if it was not prepared to supply the necessary means for prosecuting it to the fullest extent? We cannot believe that our Church intends to relinquish what it has already gained, or retire from a work which is clearly embraced in the commission of its Head. For ourselves we feel that the Church must not go back in this relation. Christian feeling forbids it; Christian principle forbids it; our claim to be a pure branch of the Church Catholic forbids it. We cannot neglect or fail to labor for the salvation of the freedmen without sacrificing our Christian character, and without forfeiting our heritage in the living Church of Christ. God will have mercy upon us, His Spirit will strive with us. His people will shake off their lethargy, and we shall yet see our beloved Church, holding, as she does, evangelical truth and apostolic order, rise and put on her beauteous garments, and armed in the panoply of God, go forth to execute her great trust to teach all the people of our land. She cannot, she will not refuse to hear the cry of those who are ready to perish, nor withhold the bread and water of life from the famishing and thirsty. God grant that "we may all both perceive and know what things we ought to do, and have grace and power faithfully to fulfil the same."

By order, and in behalf of the Freedman's Commission,

J. BRINTON SMITH,
Secretary and General Agent.

NEW YORK, Oct. 1st, 1867.

*REPORT OF THE SPECIAL COMMITTEE OF THE BOARD OF MISSIONS
ON THE REPORT OF THE FREEDMAN'S COMMISSION.*

THE Special Committee to whom was referred the Report of the Freedman's Commission would report that, although there is undeniable evidence, that the work of this Commission has received far too little sympathy and support from the whole Church, there is still good ground for encouragement in what has been accomplished, and everything in the importance and promise of the work for the future, to call out the united energies of the Church. The receipts in money have not varied materially from those of last year. From all sources and for all objects, including the Pennsylvania Branch, over thirty-five thousand dollars have been received.

Deducting the balance on hand at the beginning of the year, and the amount received from sales of clothing, the actual receipts have been twenty-nine thousand three hundred and seventeen dollars, of which five thousand nine hundred and seven dollars were received and disbursed by the Pennsylvania Branch. The nett receipts last year were twenty-six thousand one hundred and six dollars. Showing a gain for the whole work of only three thousand dollars, including the agency of the Pennsylvania Branch. How utterly inadequate this amount is to the magnitude of the work must be apparent to all, and your Committee indulge the hope that another year will not be allowed to pass by without a large increase to the funds of this Commission. The number of teachers has been increased from *twenty-three to forty-five*, and the number of scholars from *sixteen hundred to thirty-two hundred*. Including the teachers and scholars of the

Pennsylvania Branch, there are at the present time, in all, *sixty-two* teachers and *four thousand* scholars. The salaries of the teachers are now paid up to the first of November; but to do this the treasury has been overdrawn to the amount of eleven hundred dollars, which should be immediately replaced by the liberality of the Church.

To the High School, established at Charleston, South Carolina, under the auspices of the Convention of that diocese, (the principal and teachers of which are all appointed by and report to this Commission,) the sum of seven thousand dollars has been pledged for the ensuing year, and the Commission confidently look to the Church for the means to redeem this pledge.

An important work is about being inaugurated at Raleigh, North Carolina, in the establishment of a Normal School for colored teachers, and a Training School for the education of colored ministers. For the Normal School, an endowment of twenty-five thousand dollars has been obtained from the "Avery Fund," and under the title of the "St. Augustine Normal School and Collegiate Institute," the work of educating and training teachers for schools, is about to be commenced under the auspices of the Freedman's Commission.

The former Secretary and General Agent has been appointed the Principal of this school, and the Executive Committee have passed the following Resolution in regard to this important enterprise:

Resolved, That the Rev. J. Brinton Smith, D. D., Principal of the Protestant Episcopal Normal School for the education of colored teachers, located at Raleigh, North Carolina, be requested to co-operate with the Secretary and General Agent in bringing the wants of the said school to the notice of the Church; it being understood that all funds collected for this purpose shall pass through the hands of the Treasurer of this Commission."

This most important undertaking looks chiefly to this Commission for its support, and your Committee urge its fostering care upon the ministers and members of the Church. The Freedmen's Bureau, that has rendered such substantial aid in this work from the beginning, in providing school-houses and transportation of teachers, will, in a few months retire from the field, greatly enlarging our opportunities and increasing our obligations.

Thus the work grows in magnitude, as well as in promise. The Church has deliberately put her hand to it, will she now look back, or pursue it with a sluggish spirit? Will she suffer the reproach of the shepherds of old, that she has not bound up that which was broken, nor brought again that which was driven away; has not looked after the sick and torn, but contented herself with the care of the fat and strong? Millions of these soul-sick and suffering brethren of one blood with ourselves lie at our door, and call loudly for those Divine Ministrations which God has committed to His Church. Let it not be said of a day and generation enriched and blessed as ours, that their cry was unheard or unanswered.

The Committee would, therefore, respectfully submit the following resolutions:—

1. *Resolved*, That the work of this Commission undertaken at the last General Convention under the solemnity created by the return of peace and the happy reunion of the Church should not be neglected, as in the past year by almost three-fourths of our parishes; and, therefore, the Board earnestly calls upon every Rector to bring the claims of this Commission before his people at an early day; and every parish to help, by its contributions, in fulfilling the obligations of the Church.

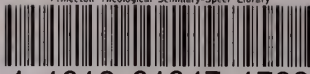
2. *Resolved*, That the Board heartily approves the action of the Commission in



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